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AS THIS JOURNAL approaches its ninth year it rejoices that it increasingly serves "the goodly fellowship of those who teach." From 160 widely distributed campuses, 200 authors in 40 different subject fields have contributed more than 200 articles, thus sharing with colleagues near and distant their experience, their thinking, their problems, their satisfactions as college or university teachers.

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IMPROVING COLLEGE AND UNIVERSITY TEACHING

10 Commerce Hall
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"He Must Learn for Himself"

RECKONING the span of life from birth rather than from conception is a recognition of the fact that individual autonomy begins with the severing of the umbilical cord. From that moment the individual is in a real sense alone in the universe. The solemnity of individual being was described by Thomas Wolfe: "Caught in that insoluble prison of being we escape it never, no matter what arms may clasp us, what mouth may kiss us, what heart may warm us. Never, never, never, never."

It is true that individuals are interdependent and develop through relationships with others, that solitude is sterile except as interlude. A man's very life is drawn from what other lives do for him and he for them. Yet inexorably the individual, however linked with fellow men, remains "each man apart, all single and alone."

No one can eat or drink for us. Anne Sullivan worked a miracle with Helen Keller and would have done anything in the world for her beloved pupil. But while she could teach Helen to speak, she could not really speak for her. She could help her think but could not think for her. She could, and did, cause her to learn, but could not learn for her.

Does our teaching tend commonly to disregard this fact? Do we have a naive belief that "the class" is being taught, unmindful that, while individuals can be effectively taught in class groups, it is not the groups but the individual students, each uniquely different and autonomous, who learn?

Are not many dedicated teachers laboring to make everything "clear," easy to learn? Do not many students expect to be educated with a minimum of effort, if any, on their own part? Is the spoon feeding in college halls like that in nursery days where anxious mothers patiently and tirelessly feed porridge to infants who may be merely packing it in cheek and will spit it out at the end?

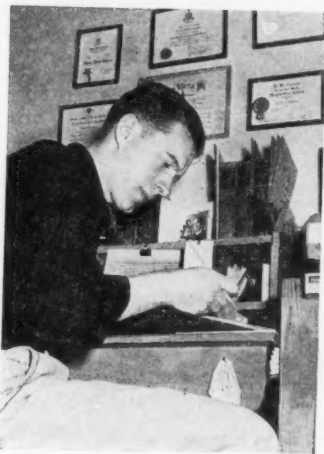
In any case, college students are no longer infants, either physically or mentally, and spoon feeding for them is admissible only when they themselves hold the spoon.

Undoubtedly teaching too often reveals mistaken ideas about learning. Better knowledge of the nature of learning might compel us to revise our teaching. It is not enough merely to transmit knowledge; books and record-

ings and films can do that. The measure of our teaching is found in the purposefulness, the activity, and the effectiveness of our students as learners. When teaching operates at this high level, no occupation in the world is so challenging, so demanding, so rewarding.

We may, and should, guide the learner. We may stimulate, inspire, challenge, sometimes prod him. We may help him through hard places. These are teaching functions: "to cause learning in another." But how can we learn for him?

"Whatever a man learns, he must learn for himself." That is what William S. Learned suggested as the *first law of learning*. It is a law that operates relentlessly. It inheres in the inescapable autonomy of each and every individual student we teach. DMG



Christian Gauss and Edmund Wilson



Ideally "an authentic alumnus is joined to his Alma Mater by bonds of on-going intellectual companionship through professors who have influenced his life and continue to act upon his mind and conscience." An example of such a relationship is presented in the

following article by a distinguished author (A.B., LL.D., Wesleyan; Ph.D., Cincinnati; post doctoral study, Berlin) who is a member of the Bar, State of Vermont, D. C., and U. S. Supreme Court; was President of American University 1941-52; and is now Director of the Center for Practical Politics at Rollins College. He presents an account of the on-going relationships of a Princeton professor and America's foremost literary critic.

By PAUL DOUGLASS

THE INTELLECTUAL RELATIONSHIP of an alumnus to his Alma Mater provides a measure of the extent to which teaching for learning has built a habit of on-going self-education. The friendship of Christian Gauss, Princeton professor of Italian and French literature, and Edmund Wilson, '16, provides a case history in point.

As a Princeton University undergraduate Edmund Wilson "came alive," as Stuart Sherman liked to call the awakening process, under ideas communicated by Gauss. For 35 years after his graduation in 1916 until his beloved professor's death in 1951, Wilson exchanged letters and personal visits with Gauss. They tested and sharpened their ideas against each other's through decades of prosperity, crisis, depression, social upheaval, ideological controversy, and cultural exploration.

❖ The enduring intellectual companionship which joined the campus to the critic began shortly after Wilson's graduation from Princeton and upon his initiative. In a summer letter written from an army training camp located at Plattsburgh, New York, Wilson reported to his old professor that two of his tent mates reminded him of Bouvard and Pécuchet. Gauss replied promptly with a note which would have quickened the thoughts and humor of any new alumnus:

"It distresses me to learn that you had encountered Bouvard and Pécuchet. Perhaps they are more interesting in the flesh—they could not be duller—and mayhap khaki made men of them. Somehow I always had a great pity for Pécuchet. To me he is a lean man who had enough poetry in him to regret his lost illusions. Bouvard is a fat ex-butcher kind of person who clamours for the coming of the steam roller. So make my amities to the lean and hungry looking bourgeois if he again swims into your ken."

This was the professor's first communication, written more than a month after graduation, to the Princeton graduate some 17 years his junior. In formal Princeton campus style, Gauss began his letter with the salutation "Dear Mr. Wilson" and ended with the complimentary close "Yours, cordially." Three years went by before Gauss affectionately began to write to "Dear Bunny," and end his notes with "Yours," "Yours, ever," and finally with the Latin "Tuus" signed with the initials C. G. It was 16 years after the correspondence began before Wilson dropped the salutation "Dear Mr. Gauss" for "Dear Christian" and proceeded for the next 19 years on a first name basis, always with the same close, "As ever, Bunny W."

The ideas discussed by mail were punctuated by mutual and persuasive invitations for face-to-face debates. "Come down to Princeton and have a long bicker," Gauss would propose. "Let's have a round-up, a regular rodeo." "Come down soon and let's have a rouse." "Come down when you can to receive the gross gratitude of an overwhelmed country family. It will be turned over to you in lumps." "We will talk it out when you come." "Do come down soon and let me have your *absolvo te*." "Come down to Princeton so that we can have a wrangle *dans les formes*." "I want to see you and raise a little hell with this befuddled world."

❖ On his part Wilson reciprocated in the desire for personal encounter over ideas. "I agree with you that Walter Lippmann's ideal man is a wash-out. Is there any chance of your coming up into these parts?" Wilson invited Gauss to New York to the theater, promising him after-the-theater parties with "any specimen intellectuals that you would be curious to meet." Gauss, who abhorred Babylon, would invite Wilson to *The Century*, confessing that it was "an old man's place." After games in New York and Princeton, after reunions on the campus, and after academic and dramatic

events in New York, they would "convene," always to take up their differences where correspondence had left them dangling.

Their letters, like their tête-à-tête sessions, were concerned with issues. The discussions, whether written by post or oral in Princeton or New York, dealt with *ideas in their social and historical content*. Gauss and Wilson squared away for the argument and joined battle. Their positions, always characterized by mutual high regard, were vertebrate and soundly reasoned. When Gauss declined an invitation to move to Oregon, Wilson expressed his respect by writing: "I should have felt that, if you had gone, one of the main supports of eastern civilization had been knocked out."

At times when Wilson experienced bereavement, Gauss paused in his academic life to write with a personal tenderness. Upon the death of Bun-ny's father, the Dean wrote:

"You have learned long ago that life does not deal kindly with us. *C'est tendre que la vie et aisée à troubler* is one of the sayings of Montaigne that I find profoundly true. And these partings, divisions, separations, which are so fundamental to life, we must accept as a part of the world's way with us. We do not cause them and where we do not we must not allow them to trouble us irremediably, and when death comes to those who have lived the best part of life we must regard it not as an intrusion, a personal sorrow. It comes to those who have been active, who have taken part in life, and gives back to them *le repos que la vie a troublé*."

When Wilson's wife was killed in an accident in California Gauss extended his sympathy.

¶ Edmund Wilson continually sought advice from Christian Gauss. As his critic the Professor continued to make the same sharpened comment which he would have given to a serious undergraduate. Years after Wilson had left Princeton, for example, Gauss counseled:

"Sometimes I feel that you write in a sort of long aside, not talking to the general reader but over his head to a fellow in the wings. A very intelligent fellow, to be sure, but a fellow in the wings. In reading that kind of work even when it is, like yours, very good I can't help asking Goethe's question: *Wer machte denn der Mitwelt Spass?*" Give the poor

reader something for his money. Shoot the apple off his head even if you do occasionally hit him in the "bean."

Toward the end of the year 1930 Wilson sent Gauss the proof of a forthcoming book on the symbolist movement. The Dean reported that he was having a literary "field day" in reading it. In discussing the subtitle to the volume entitled *Axel's Castle*, Gauss gave it as his opinion that

Wilson was making "one of the most significant contributions to the pathology of our contemporary civilization."

With the publication of this volume, Wilson's reputation as a critic was solidly established. In the dedication Wilson declared his debt to Christian Gauss. He said:

"You will see how these essays have grown out of your lectures of 15 years ago. But it is not merely on that account that I have felt I owe a debt in connection with them. It was principally from you that I acquired then my idea of what literary criticism ought to be—a history of man's ideas and imaginings in the setting of the conditions which have shaped them."

He explained his inward grati-

tude:

"I have wanted to dedicate it to you in acknowledgment of the kindness and instruction which, beginning when I was in college, have continued ever since, and as a tribute to a master of criticism who has taught much in insisting little."

The old Professor was overcome by Wilson's sincere recognition. "I cannot tell you how set up I am to have been put in your dedication," he wrote Bun-ny. He took pride in the fact that by the spring of 1931 his old student was being discussed in Princeton preceptorials!

¶ By the summer of 1931 Wilson had made his decision to probe more deeply into the problems confronting contemporary culture. He resigned his position as an editor of the *New Republic* in order to devote himself completely to the task at hand. Gauss disapproved. "Why in the devil did you give up a job at a time when there aren't any more?" he inquired.

Both men however were concerned with the social crisis. Wilson had been reading Michelet's



Christian Gauss

history and Beard's *Rise of American Civilization*. In Marx he began to discover an elixir which catalyzed his explorations. The correspondence of the early 1930s between Wilson and Gauss reflects the reaction of a sensitive young critic to the seasoned wisdom of his old professor.

Gauss, it must be pointed out, shared Wilson's concern over the times and approved of his probing efforts. "Literature is an index of civilization," "and nothing proves so conclusively that something is wrong with the political economic show as your own study in *Axel's Castle*. To really revive the creative arts, to make them anything but destructive, we have got to give the world a new direction. I realize that that is not going to be an easy job but I am also certain that no contribution toward correcting what ails us fundamentally will be made until we have started in a new direction."

Gauss referred Wilson to his article on "Recovery—A Longer View" in the 1932 December *Scribner's*. It was the Dean's position that the conflict between the nationalistic, profit seeking social and political order inevitably collides with the major forces of science which as a discipline is non-nationalistic, non-competitive, and non-profit seeking.

Proceeding from their different premises, Gauss and Wilson were engaged in thinking through the same problem. "Though I do not believe we will come out at the same end of the horn," the Dean wrote him, "I'd like to fight with you." Gauss emphasized the need for a revival of religion which Wilson, so the Dean intimated, was "trying to can." To explain their differences in approach Gauss wrote:

"You measure the validity and significance of an age by its rate of progress toward a more or less particularized social revolt, whereas I would measure them without so definite or ultimate a *finem ad quem*, by the rate of spiritual metabolism which they beget throughout the widest possible reaches of the population."

On the basis of his *Toward Finland Station* Wilson presently received a Guggenheim fellowship to study in Moscow at the Marx-Engels-Lenin Institute. As Wilson became deeply immersed in his Marxian studies, Gauss wished that Wilson had something else coming out other than a Marx book. He explained his position:

"This is not, as you know, because I have any doubt about its being a good book, but you know as well as I that you may be white as snow but if you write about 'Marx' thou shalt not escape calumny. So you

must be set for a panning from certain groups who will hold any departure from orthodoxy or their conception of orthodoxy a major crime. There is play room for the critic in estimating the work of literary figures. There is no play room for any one who touches Marx."

¶ As World War II placed events in different perspective, Wilson began to look back on his Princeton days with nostalgia. He reported to Gauss his wife's comment that Princeton hadn't given men like Scott Fitzgerald "quite moral principle enough to be writers," but rather too much respect for money and country house social prestige. He added:

"One's only consolation is that Princeton did give us other things that were good—a sort of 18th century humanism that probably itself was not unconnected with the rich-patron relationship of the University . . . If we had gone to Yale, though we should probably all have survived in the flesh, we might never have survived in whatever it is that inspires people not to take too seriously the ideal of the successful man."

In the fall of 1945 Wilson returned from Europe and wrote his old Professor that he felt at a time when the United States had a great role to play in the world, it was "not contributing much intellectual leadership—merely the atomic bomb."

Gauss promptly responded with a confession that were he to start a philosophy of his own, he would call it *intergralism*. Such thought involved the fundamental concept that man and his historical and ethical environment are one and that to a certain degree he may make himself master of it. "In the day of the atomic bomb," he pointed out, "man has got to work like hell to do this because, contrary to your friend Browning's phrase, man does *not* have forever."

The Professor's last letter to Wilson thanked him for sending the copy of *Classics and Commercials* fresh from the press. "You have," he said, "an uncanny gift of getting down to the fundamental problem." Such was Gauss' own gift—and especially in discussing education.

¶ In his own notes Gauss put down his measured thoughts on education. He said:

"The richest world we live in is the world each one of us creates for himself. In the longer run our hopes can only lie with the scant minorities that were overborne. The many will always follow the hue and cry. The names of those who did not are mostly forgotten, as will be those of the rebel few in our time. But one thing can give them courage. There are a few more of them in every century.

"They are not 'in politics.' They could only be elected to anything by misunderstanding, and never reelected.

Their victories can only be inner victories and these victories in the past have meant the hemlock, the cross, the stake, the gallows. They are never Fuhrers of Armies or masters of Politburos.

"But what a company they are: Socrates, the Gracchi, Christ, St. Joan, Galileo, John Brown. The list is very small but it grows slowly larger. Their generation always lost, but their living example endures. It is a mistake to say they live in the hearts of all men. They do not live in the hearts and minds of men who themselves live on the political and economic levels of life, as the vast majority do. They do not live in the minds of men who must pick winning party candidates or win wage increases, or pass laws to safeguard comforts and bank accounts."

Gauss put it down in his notes that many seem to believe that education automatically "becomes higher as it is continued longer in college classrooms." "No!" he declared. "Education becomes higher only when it goes deeper . . . Only that education deserves to be called higher which influences conduct along humane and civilized lines."

As he looked upon his experience through literature, Gauss developed a deeper concept of citizenship. The French Revolution, he said, failed because too many believed that to found a democracy all that was necessary was to get rid of abso-

lute monarchy. Taine, Gauss recollected, estimated it would have required three full days a week of a citizen's time if he were intelligently to discharge all responsibilities that devolve upon him." Gauss regretted that life pressures had prevented his active citizenship of the quality which the times demanded.

In a final memorandum Gauss said that during his lifetime he had tried to put emphasis on genuine greatness and its causes. He felt that Edmund Wilson belonged to that tiny but growing body of civilized and civilizing men who bear witness to the truth that education reaches higher when it digs deeper. He found satisfaction in the quality of greatness in Edmund Wilson's lonely literary performance and spiritual pilgrimage.

Dean Gauss, with Edmund Wilson in mind, defined a concept of a university graduate who has experienced teaching for learning when he said:

"An authentic alumnus lives actively in society and has commerce forward with ideas. He is joined to his Alma Mater by bonds of on-going intellectual companionship through professors who have influenced his life and continue to act upon his mind and conscience."

Prophets

"For prophets have two marks. They must be critics; all the Victorian writers were that; Arnold and Ruskin were as critical of their age as any modern. But the positive element must outweigh the critical. Prophets criticise because they wish to reconstruct; the positive element in them far outweigh the negative; cynicism and flippancy are words they do not know; a vision of better things dominates their mind and faith; and behind the evils which they wish to destroy rises Jerusalem descending from God out of heaven. None of these things can be said of the great sophists of the last forty years, men of lively minds, keen interest in ideas, and with the gift of expression, who were read by the large educated public. They are essentially critics who have destroyed with great success but have created nothing; not even H. G. Wells, a man of constructive genius, an eighteenth-century encyclopaedist, born out of due season."

SIR RICHARD LIVINGSTONE

On Education

Cambridge: Cambridge University Press. 1954.

Page 128.

Eastern Culture in the College Curriculum



The president of Bates College (A.B., Colgate; Ph.D., Harvard) in a convocation address presented some of his curricular ideas. Presidents in the old times of daily chapel addressed students and faculty frequently, but they seldom do so now. Active in civic, state, and national interests, Dr. Phillips served on a State Department mission to India and Pakistan, participated in an International Economic Conference at Zurich, aided in tax revision for the Commonwealth of Puerto Rico, and testified on tax revision before the Ways and Means Committee of the U. S. House of Representatives. He is author of several books and many articles on economics and business subjects.

By CHARLES F. PHILLIPS

I am well aware of the dangers of talking publicly about controversial matters, the mildest danger being that, by taking a stand on an issue concerning which people have strong (and different) opinions, one may be considered tactless. Personally, I consider a college president who refuses to take a position not as being tactful, but as being a coward. Feeling that way, it is not my intention to find this epitaph on the headstone of my final resting place:

Here lies Prexy Phillips, may he rest in peace.

Controversial questions caused him no grief.

He refused to say yes, and he refused to say no,

Always waiting to see which way the wind might blow.

As a matter of fact, it has long seemed to me that anyone who accepts a college presidency should realize that he cannot always "win friends and influence people." He will find that frequently he is subject to criticism, no matter what he does. To emphasize this point, one college president has put together a series of illustrations. Here are four culled from his much longer list.

- ▶ If a college president approves the purchase of band uniforms, he is unfit because the science department needs microscopes. If he approves the buying of microscopes, it is obvious he cares nothing for the arts.
- ▶ If he recommends promotion of Professor Jones to the rank of full professor, he clearly dislikes Professor Smith, who was elevated merely to the rank of associate professor.
- ▶ If he writes for publication, he is stealing time from his duties. If he does not write for publication, he is no scholar and is failing in public relations.

▶ If he accepts invitations to speak off campus, he ought to spend more time on the campus. If he does not make speeches, he is insensitive to public relations and, besides, he's no good at public speaking.¹

Since criticism is inevitable, let's cast caution to one side and plunge ahead with the task at hand.

¶ The subject which I have in mind represents one of the major educational needs of the day: How can we get more of the culture, the knowledge, and the wisdom of the East into the curricula of the colleges in the United States? Using the term "the East" in a very broad sense to include not only Asia but all of Russia as well, let us first consider this question from the point of view of our colleges.

It should be quite clear to all of us, both students and faculty, that the typical college curriculum in our country is based mainly on the knowledge and wisdom of Western civilization. In our basic or introductory courses, whether in the social sciences, the natural sciences, or the humanities, we barely mention the East, except that the typical European history course recognizes some relationships with non-Western nations. We do a bit better in our advanced history courses, but in other advanced areas we merely cast sidewise glances at the East in such courses as comparative religions, literature, comparative government, philosophy, and economic systems. Even these advanced courses have their impact on a relatively small part of our country's college student body.

In brief, to use the words of the present Maharaja of Mysore, the typical college curriculum in the United States does not provide the student with a "study of Asiatic problems and a deeper understanding of the religion and philosophy, politics and economics, art and culture, aims and aspirations" of Eastern countries.²

If you would like statistical support for the foregoing statements, it is readily available. Last year the State of Indiana was selected as a "sample fairly representative of American higher education" for a pilot study of the attention given in colleges and universities to Eastern areas. The study found that "scant attention is paid to the non-Western cultures. For example, at even such an outstanding small college as Earlham, with its long tradition of interest in foreign areas, only 4.2 percent of the total student semester-hours . . . were in courses having some non-Western

content. . . . Of the total Indiana undergraduate population of approximately 65,000, only about 350 students study the history of Russia in any one year, and only about 280 study Far Eastern history." Concludes the study: "It is apparent that the average Indiana undergraduate today receives an education so highly oriented toward Western civilization that he emerges from college with little understanding of or interest in world affairs or other cultures. The boundaries of his knowledge and interest resemble those which Santayana defined as 'respectability and Christendom'."³

Yes, the curricula of our colleges support the idea that "East is East and West is West, and never the twain shall meet." But this is not the way Kipling thought it should be. We find that later in the same ballad he goes on to say:

"But there is neither East nor West,
Border nor breed nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth!"

And today the "ends of the earth" are coming ever closer together. At the beginning of this century it took many weeks for one to go by ship from this country to India. Six years ago when Mrs. Phillips and I went to India for the State Department, it took just fifty-two hours of air travel to reach Bombay. Today the jet does it in less than twenty-five hours. Tomorrow the missile will do it in a fraction of that.

But there are other things which are as important as the shrinkage of time in emphasizing the significance of our deficiency in Eastern culture in the curricula of our colleges. In number of people the East overwhelms us. In contrast with 800 million individuals living in the Americas and in Europe, Asia alone contains 1,800

million. If we include Africa—and we must from the point of view of our failure to give her recognition in our courses of study—the number rises to more than 2 billion.⁴ In short, the West is outnumbered by more than 2½ to 1.

Our ignorance of the contribution of Asia and Russia to human knowledge and thought is appalling. And in this statement I am not including what the Russians *claim* they have contributed, since they have claimed nearly everything. But how much does the typical college graduate learn about the novels of a Tolstoy or the plays and short stories of a Chekhov? Even a Pasternak remains an unknown figure until he writes a book of which his government disapproves. As for India, how many college students have an opportunity to learn of the contributions to science of Bose and Raman, to literature by Tagore, and to wisdom by Gandhi. Lest we think nothing good has come out of China, note this: "Recent research on Chinese history reveals that many mechanisms attributed to the West were also made by Eastern cultures—often hundred of years earlier."⁵ Or, in a different realm of contribution, ponder some of the sayings of Confucius:

"Study without thought is vain: thought without study is dangerous."

"... shall I teach thee what is understanding? To know what we know, and know what we do not know, that is understanding."⁶

The daily headline also emphasizes the rising significance of the East. What goes on today in England, France, Germany, and Italy, is important to us; but the headlines which are vital in today's world tell of the East—scientific advances in Russia, a Khrushchev statement on West Berlin, the rising tide of communism in India, the formation of communes in Red China, and the liquidation (to use the Communist's language) of "antidemocratic" elements in Tibet. The fact that the people who make such headlines continually break their solemn pledge on all kinds of matters would come as no shock to us if we had but read our Lenin. Wrote this architect of current communist policy: "Promises are like pie crust, made to be broken."⁷

I hope that two points are now established. First, to the typical student our colleges offer relatively little about Eastern civilization. Second, this deficiency represents a serious shortcoming of education in the United States—so serious that it must be remedied. Now comes the key question: how? And to complicate this question even

The Next World

"The United States is changing—and changing fast, so fast that each new president is literally the president of the next United States. For example, each new day finds us playing a more important role in world affairs. We will not play that role well if, in a world in which the overwhelming number of the people are born, live, and die under the culture of the East, we continue to devote practically all of our efforts to an understanding of the culture of the West. The next world is already on its way. College education in the United States faces the urgent task of getting ready for it."

more, let me add that the answer is not to give just a few college students some understanding of the East, but to offer it to *all* our students. In a democracy, where the opinions of all the people are important, nothing short of widespread understanding is sufficient. So again I ask: how do we accomplish it?

Any major revision of the curricula of our colleges automatically faces three hurdles—time, cost, and resistance to change. To get more time, some educators urge that students devote more years to the educational process. The popularity of this suggestion is indicated by an experience in a Dallas school. Two years ago the sixth-graders were asked to write an essay on "Spring." One eleven year-old produced this classic:

"Spring is my favorite season of the year because we have spring vacation and right after spring vacation we have summer vacation.

"When spring comes the weather is much more pleasant and the teachers give us less homework.

"In spring lots of tornadoes come and everyone is hoping that one will come and destroy the school. And with the tornadoes comes rain and hail which might flood the city. Then not one person will have to go to school.

"Spring is my best season of the year."⁸

Incidentally, the essay earned its author a B plus and the honor of publication in the *Dallas Morning News*.

Since it does not seem likely that the four-college-year plan will soon be changed, the hurdle of "too little time" for Eastern culture must be met by making better use of what we already have. Essentially this means leaving out something we now teach, replacing it with material from the East. This approach is referred to by an Eastern scholar as the *creative* way to reorganize the curriculum as opposed to the *additive* method. In justification of it, he points to the obvious truth that "it is not so much the *quantum* of knowledge acquired by the student that matters as the method and spirit underlying the work done in acquiring it." To continue for a minute with his words, he adds: "The educational problem, therefore, is not how *much* knowledge the . . . college . . . can pour into the student, but whether it can create in him the desire to learn and teach him the techniques of learning on his own so that, in later life, he may be able to acquire the knowledge required to meet his expanding needs both in the sphere of work and in his leisure."⁹

In brief, the creative approach recognizes that knowledge alone is not enough; that what we are

really after is wisdom—wisdom in each college student which will allow us to say of him, in Shakespeare's words, "I never knew so young a body with so old a head."¹⁰ It suggests that wisdom can come from a study of Eastern culture as well as from a study of the culture of the West.

The creative, as opposed to the additive, approach to curriculum reorganization has another advantage: it minimizes the cost hurdle. Since it concentrates on shifts in courses and in teaching assignments, rather than on additional courses and an enlarged faculty, curriculum costs do not become a retarding factor.

As for overcoming resistance to change, the significance of this hurdle varies widely from college to college. Yet I would venture the prediction that, if a program involving the current four-year period and not requiring higher costs can be developed, it has a reasonable chance of being adopted by a growing number of colleges. At best such a program will not be developed full blown; instead it will gradually evolve from experiments on many college campuses.

While it is desirable that these experiments take many forms, two major approaches, which can be used concurrently, may be suggested. One approach is to rework present courses, both introductory and advanced, but especially the former so as to have an impact on all students, to include Eastern culture. Thus an introductory sociology course may make reference to conditions in Rangoon as well as in Chicago; the mathematics course may stress our debt to the Asians as well as to the Germans; the basic biology course may emphasize research in Russia as well as that in the United States.

A second possible approach is to establish the Eastern counterpart of the Bates College Cultural Heritage sequence, which now deals mainly with Western culture, or to reorganize this sequence so that East and West shall meet.¹¹ This means finding student and faculty time for release from other areas. Both of these approaches can be supplemented by additional emphasis upon the East through campus guests, in assembly and chapel programs, in the classrooms, and in concert and lecture series. Awareness of the problem, moreover, should encourage all of us to turn more of our outside, independent reading and study to this area.

There is a story of a small town politician who was introducing a candidate for the presi-

dency of our country. The candidate had come to meet the people. Gradually the local orator worked himself and his audience toward the climax of his introduction, at which time he expected to employ the conventional phrase used for all candidates irrespective of their chances to win, "Ladies and gentlemen, it is now my honor to introduce to you the next president of the United States." Well, he reached his climax and all waited for the final sentence, but in his excitement his tongue slipped. What came out was this: "Ladies and gentlemen, it is now my honor to introduce to you the president of the next United States."

The local orator had to go into hiding for a week to escape the jibes of fellow townsmen. But the fact is that the mistake contained an important truth. The United States is changing—and changing fast, so fast that each new president is literally the president of the next United States. For example, each new day finds us playing a more important role in world affairs. We will not play that role well if, in a world in which the

overwhelming number of the people are born, live, and die under the culture of the East, we continue to devote practically all of our efforts to an understanding of the culture of the West. The next world is already on its way. College education in the United States faces the urgent task of getting ready for it.

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- ⁸ "Spring," *Time*, June 3, 1957, p. 39.
- ⁹ K. G. Saiyidain, *Education and the Art of Living* (New York: Bureau of Publications, Teachers College, Columbia University, 1959), pp. 10, 12-13.
- ¹⁰ *Merchant of Venice*, IV, 1.
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Utterances That Change the World

"There are men who have done in the spiritual world what Darwin and Pasteur did in the world of nature—revealed a new attitude and outlook, and so enabled mankind to live on levels which without their vision it could not have reached. These are the prophets and religious teachers, who with a few words make revolutions in the spiritual life of mankind; like the utterance of Hosea: 'I desire mercy and not sacrifice, and the knowledge of God more than burnt-offerings, or the words of Christ: 'Ye have heard that it hath been said, Thou shall love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, do good to them that hate you: that ye may be the children of your Father which is in heaven.' Such utterances change the world; higher levels of existence are revealed; a new life is conceived, even if it takes millennia to bring it forth."

SIR RICHARD LIVINGSTONE
On Education
Cambridge: Cambridge University Press. 1954.
Pages 162-163.

Gullible's Travels



Sometimes what is publicized as corruption is, or at least begins with, mere gullibility. College and university teachers need to protect themselves and especially their students from gullibility. How they may do so is sketched in the sprightly style of an author (A.M., Ph.D., Michigan) who has contributed many articles to these pages and is known for his "Two Sides to a Teacher's Desk" and other books in addition to contributions in his field of microbiology.

By MAX S. MARSHALL

COULD GULLIBILITY BE OVERCOME by education? Gullibility is a basic thing, and will continue to live unless education can kill it. Let us weigh this pleasing possibility. *The Natural Science of Stupidity*, a recent book by Paul Tabori, clings to the safe ground of old history, the fait accompli, with results that lack punch. The author would have been far more effective had he pointed, though less safely, to our modern mental laxities and the ills to which they lead.

Several years ago Darrell Huff wrote *How to Lie with Statistics*, a portrayal of man's gullibility relative to the supposed accuracies of mere counting. The book is devastating enough, but the author is cornered. He has to prove statistically that statistics lie, thus weakening his attack. The mathematician, Eric Temple Bell, struck gullibility in quantification with vicious blows both in his *Search for Truth* and in his *Numerology*. American education, however, builds such an antipathy to numbers that his numerical approach had only a limited appeal. Anthony Standen came to grips with many a vulnerable modern myth in his *Science Is a Sacred Cow*. By and large, however, the scientists exempted themselves from the general blame, rather heaping this upon the non-scientists. On the side of the latter, Jacques Barzun, in his recent *The House of Intellect*, ruthlessly and expertly exposes the intellectual side of man's gullibility, but in highly intellectual terms.

Magazine articles, complete with facts and figures, regularly expose palpable hoaxes perpe-

trated upon society. But specific verified evidence, on subjects ranging from medical malpractice to the repair of watches and from science to religion, cause only a shrugging of shoulders, eliciting no responses except occasional protests from honest men and women who are inadvertently included in the attacks.

Unfortunately, little time, if any, is spent these days on the separation of the truly educated sheep from the gullible goats, both originally subjected to the same disciplines. That the forces of education, ostensibly making for independence in thinking, are altogether wholesome, seems axiomatic. On the other hand, gullibility appears to be inherent and virtually ineradicable in that large part of the human race that is passively receptive to indoctrination.

The thought that intrinsic gullibility cannot be overcome by education should shock experienced educators, yet it seems to be naively accepted. To teach how to observe, to analyze, and to weigh so that truth can be recognized seems a reasonable objective, yet perhaps gullibility is to be found within the argument itself. Users of clichés speak commonly of "healthy skepticism" or "critical thinking," but these proclaimers are so often themselves entangled in gullibility that a fair trial is impossible. The trouble is buried deeply. Mere reshuffling of dubious conclusions will not get us anywhere.

Examples are dangerous elements to introduce into any analysis because they are often mistaken for testimonials or supporting evidence when this is not intended. The four below prove nothing, are given exclusively for illustrative purposes, and can be tossed out in favor of your own examples. The hope is that they may be at least provocative enough to dispel the lethargy that usually accompanies the obvious.

► *First Example:* Reporting on a meeting of psychologists, newsmen noted the claim that, among those who favored racial segregation, youth were more rabid than adults. That young persons are more excitable than their elders, and that they readily reflect the antics of the latter, deprives this claim of any point.

► *Second example:* At a conference a speaker asserted that those who disapproved of the addition of fluorides to water to reduce dental

caries or who declined injections of polio vaccine were likely to be crackpots. Observe that those thus condemned included all Christian Scientists, all opponents of the principle of enforced medication, all objectors to mass treatments, all conservatives who claim inadequate tests, all scientists with specific arguments against fluorides or polio vaccine, all lawyers and citizens concerned with the Constitutional rights of choice in personal matters, and all proponents of presumed better plans to accomplish the same ends. These persons compose quite a group to call crackpots.

► *Third example: The Saturday Review* tries to promote honesty in advertising by making the latter's function an educational display of honest worth. In contrast, in the magazines nearest to your hand, in all likelihood, most of the advertising effort will be to create artificial desires and illusions; to promote, in other words, a maximum of credulous gullibility.

► *Fourth example:* Consider any medical or semi-medical arguments on some of the shakier or more dangerous drugs or products. To claim that tetanus toxoid, for example, should be given to everyone is customary. Infants and soldiers get it by force. Shocking as it is, health services of our universities have been known to fine students for failure to appear for injections. But notice that three injections for all our population would mean 510,000,000 inoculations from which the personal risks, though very slight, are nevertheless of greater moment than the possible but far from proven saying of a mere one in a million, tetanus being that rare. Because tetanus is rare, results appear to be good.

¶ That education can do something about the lack of analysis, illogical analysis, stupidity, and whatever other factors lead to gullibility has first to be established. But that gullibility has to be accepted as a foible of human nature about which nothing can be done seems itself a gullible belief in a wish, an easier out than the truth. To wallow in inescapable failure is no answer. The thesis that education is failing us here deserves at least a test.

One answer seems to lie deep in present American concepts of learning. Young folk, for all their natural resistance to work and love of fun, are not inherently lazy. In the fundamental sense, they are rarely or never taught; they educate themselves. To be fed with a spoon, however,

is easier, so they often applaud the application of that well-known system. Nor do many of the teachers object to a process that favors their ease and egos. Not a few students today, duly sitting in classrooms over notebooks as they are told to do, honestly cannot understand why the learning process fails them, or why they fail in the learning process.

A Britisher was recently asked what impressed him in American education. He said that he was struck by the lack of intellectual controversy among students. They were either unable or unwilling to take sides on a question. Seeking to be identified with one side, in a positive sense, they sought only an unanalyzed decision, one which they could back up by no more than an inarticulate vociferousness. The will and the ability to analyze, to seek order, and to communicate thoughtfully were lacking in schools geared to mere absorption.

Another educational basis for gullibility is found in what used to be prevailingly called "wishful thinking," a phrase now largely superseded by "rationalization" and supported by obscure terms like "identification" or "security." When an investigator sets out to "prove" that young people get more excited than older persons over racial segregation, he is likely to seek support for this idea. In this way he comes to capitalize on the obvious fact that young people are more active and excitable than their more disillusioned elders. Unhesitatingly he utilizes the parallel feature in events that are totally unrelated. In the second example above a speaker set out to prove that items which he considered to be for the good of mankind, fluorides or polio vaccine, were rejected by ultraconservatives, unduly skeptical persons, and crackpots, as of course they were and are. The wish satisfied, he made no search for the long list of legitimate reasons for rejection, against which the crackpots become incidental and inconsequential. In the most technical of the examples, the use of tetanus toxoid, two misleading pictures are improperly set side by side, the picture of the unhappy fate of a tetanus victim and that of a happy child merely getting a needle stuck into him. The true comparison involves the total relative risks from tetanus without toxoid as compared to the total threat to the individual with toxoid, both figures obviously so low that a tempest is put in a teapot.

¶ The key to defeat of gullibility is whole truth. But the wishful path rather than the whole truth

is common in lecture halls, even in science. Charts and tables are said to "prove" points when they merely offer data on one side or the other. Any teacher, even tongue in cheek, who points out counterbalancing facts is likely to be suspect among his associates. That young people are the more excitable does not prove anything about the problems of racial segregation, for young people are also the more quickly generous and more intimately democratic. Presenting a balanced truth destroys the dramatic punch, the flagrant error.

Part of rationalism is accounted for by the unreasoned tendency toward optimism. At least two counterbalances to this tendency are within the province of education. In the first place, a continuous emphasis on whole truths rather than on misleading partial truths would help. Secondly, however, a genuine effort is needed to recognize the element of wish, and of work continuously and deliberately against it, to swim against the stream. Our mental salmon need to conquer high falls to reach the spawning ground of whole truth.

Early in this century investigators were accustomed to start with hypotheses which they proposed to test, a search for nuggets of truth. When something worth noting was found, an attempt was made to disprove it in all imaginable ways. This was done not only without losing caste; caste was lost if the effort was not made. There was then no question of amiability versus facts. Now a steady pressure for results, papers, or grants, all social maneuvers quite unrelated to the truth, puts heavy handicaps on modern research.

Although society demands optimism, it also craves truth. Unhappily, pure conjecture can often be made to pass muster when the talker is eager and has rhetorical talent; whereas truth itself, if the atmosphere about it is one of pessimism, is likely to fail to take hold no matter how good the oratory. Consider the emotional impact of polio vaccine. Cautious physicians and scientists had the best available insight into the truth in a hazy and dangerous situation; but, being skeptical, they were shouted down, right but gloomy. On the other hand, optimistic persons included uninformed sponsors, newsmen (modern reporters rather than the traditional journalists), many cheerful public health workers who do not separate truth from propaganda, commercial producers, parents, schoolteachers, and excited by-

standers, most of whom effervesced with misinformed fervor. The optimists became heroes in each other's eyes.

That we should educate students to become pessimists seems hardly the natural conclusion; but that the whole truth is a potent weapon to set against wishful thinking and conclusions from partial evidence, against gullibility in a word, is a legitimate educational lesson. The decisions on polio vaccine rest ultimately on whole truths as far as these can be ascertained, not on inadequate figures nor on a shallow faith that exists simply because it is pleasant.

❧ Social custom also distorts the educational pattern in another way, and here too gullibility is involved. Society develops the *organization man*, the amiable fellow who follows the majority, so sharply drawn by William H. Whyte in his well-known book of that title. It deliberately fosters a passive attitude which is a perfect foil for any fast-talking leader who wants something. Our schools themselves contain plenty of organization men, all of them trained and gullible rationalizers.

The organization man is a manipulator, and when a rationalizer seeks to manipulate may the Saints help education! Wishes, ambitions, and indoctrinations replace the search for and the analysis of the whole truth. Indoctrination does have a place in the teaching of spelling, English, and the multiplication table; but the kind that favors one religion or one political outlook over all others arouses revolts. Its partial truths are too often synonymous with complete falsity. A wise teacher is wary of final conclusions, knowing that in later life too many such will be imposed upon those taught, conclusions which will be better for careful weighing of the issues when the habit of intellectual honesty, of search for whole truth, has been ingrained.

The origin of educational failure to block gullibility or rationalization and to demand full analysis probably does lie in social trends. Independence of outlook once permeated our schools like so much smoke. Teachers expected a type of independence in classrooms which called forth a sturdy effort to seek whole truths, thus automatically providing a reasonable resistance to gullibility. To arrange his own basic knowledge was understood to be an inherent right and the obligation of each student. In recent years all this has been exchanged for something that has had many names, from regimentation to "togetherness." The modern premium on conformity

puts students at the mercy of teachers who, trained or forced to conformity themselves, often fail even to see the opportunity to teach the rules of independence.

Conceivably human nature has evolved an inner stronghold which education cannot breach. Man, being naturally optimistic, will always in some degree rationalize his way toward his desires. The admission itself helps us to find an answer to gullibility. Persons with really good educations usually understand ideas opposed to theirs, whatever their reactions; and those with poor or short educations are likely to avoid such understanding as they uphold their own wishes, accept hearsay evidence, or use evidence based on biased or indifferent observation.

Do not be gullible now, patient reader. Weigh the point carefully before leaving it. Sharply intelligent or well educated persons are often gullible on matters outside their own experience unless they have learned balance. Uneducated persons can be intelligent, wise, expert, or all three, in their own particular zones of interest. Individuals vary between wide limits, and education is total, not just of the schoolroom. Practice in dealing with whole truths helps everyone. Education in whole truth, including practice in thinking, will improve judgment. It will not rid the world of gullibility.

¶ An education that will lead toward whole truth and logical analysis, rather than toward rationalization, indoctrination, dogma, and bias can be sought with fair optimism. The biases will not be neutralized or annihilated by grandly erasing them with admonitions not to be biased, but education can nevertheless do something positive about them.

First, education can more openly acknowledge the existence of the amiable biases behind gullibility. Schools now turn out too many medical men who fall for the salesmen's optimistic reports, too many business school graduates who fail to see that administration is secondary to the thing administered, and too many consumers who believe the sorriest advertising when it is well dressed. Several "gullible" slips a day will still occur with most of us, but a much improved score is attainable. Education can foster the sort

of analysis in the direction of whole truth which leads to more judiciousness of mind.

Second, an eye on our teachers, themselves puzzled by objective truth, will help. Those who declare openly and directly their ideas and emotions, who campaign politically, boost their personal beliefs, make snide remarks at opposing ideas, or uphold indoctrination on the theory that they are right, see no real difference between teaching and selling automobiles. Clearly the current pedagogic trend is away from inconclusive and objective honest analysis and toward conclusive emotionalism. The present and prospective state of world affairs implies an utter necessity for competence and honesty in the schools, for teaching rather than leading. A significant effect on the coming crops of students would be certain to result from a more reasonable basis for choosing teachers.

Third, with respect to whole truth the urge to rationalize can have full sway. We can advertise its virtue, preach it, and even indoctrinate in it, for in education the whole truth is its one unassailable component. There is no substitute. Gullibility is out. From the beginnings of history the central thesis of liberal arts, toward which a strong lip service, at least, is currently evident, has been whole truth. Our carefully developed libraries are repositories of whole knowledge and truth, the implicit reason for so many miles of shelves.

Pride in whole truth and the strength to meet its pains can be found in society. A gullible society thinks it wants whatever at the time is presented to it as attractive or reasonable, provided security, pleasure, comfort, and harmony are not too severely contradicted. These transient goals can be reached by indoctrination, organizations with organization men, committees, bureaucrats, endless taxation, and multiplied school buildings. Society, composed largely of gullible persons, can be shown that the truth will provide welcome relief from these transient moves, for disillusionment is the inevitable follower of gullibility. Education can contribute mightily, if it will. It carries a heavy responsibility for reducing the general high level of gullibility.

The Force of Personality:

Gottfried Keller's Educational Philosophy



Any teacher, in loco parentis, may gain profound wisdom from the simple story of how Mrs. Amrain reared her son. Her own character and her love for him, far more than her precepts and tuition, formed him and caused her instincts to become his own.

These glimpses of the life and philosophy of a man of "earthy wisdom and sensitive insights" are given us by a professor of modern language (B.A., Ph.D., New York University) who is author of three books and of articles on poetry, honors work, and other topics.

By GISELA STEIN

GOTTFRIED KELLER (1819-90), one of the outstanding German authors of the nineteenth century, was born and raised in Zurich, studied briefly at the University of Heidelberg, and lived for a time in Munich and Berlin. His major works include poems, short stories, and novels. Among the best known is "Der Grüne Heinrich" ("Green Henry"), a biographical novel describing the trials and tribulations of a young man who, like Keller, aspired to become a painter. Another work of note is a group of short stories entitled "Die Leute von Seldwyla" ("The People of Seldwyla"). Here, with sharp insight, deep understanding, and ironic compassion for the comic and tragic aspects of life, the author portrays the virtues and foibles of the citizens of a mythical Swiss town. His "Sieben Legenden" ("Seven Legends"), "Züricher Novellen" ("Short Stories of Zurich"), and collected poems are all further evidence of his singular ability to present, within the framework of his native locale, incisive comments about humanity in general. These works also abound in a multitude of memorable figures and plastic descriptions that imprint them indelibly on the mind of the reader.

Keller's interest was not limited to the arts. He was profoundly affected by the developments of his day. He took an active part in politics, and some of his works express his views on a variety of social issues. Thus his last novel "Martin Salander" examines, in part, the political and social

conditions of Switzerland; an earlier work "Das verlorene Lachen" ("The Lost Laughter") deals with the question of religion.

One of the Seldwyla stories, "Frau Regel Amrain und ihr Jüngster" ("Mrs. Regel Amrain and her Youngest Son") is an excellent example of Keller's educational philosophy. The problems of young people, their education, and maturing had always remained a favorite topic of the author's. His moving and brilliant love story "Romeo und Julia auf dem Dorfe" ("A Village Romeo and Juliet") is a classic in its field. In "Mrs. Amrain," however, Keller focuses his attention on the specific problem of finding the most effective way to educate children. It seems likely that his highly interesting opinions on this subject were, to some extent, influenced by personal experiences. An imaginative, sensitive child, Keller had been given to fabrication in his early years and had been expelled from school in 1834. Thus he had acquired some first-hand knowledge about the rigid application of adult standards to the fanciful world of the child.

Though he remained unmarried, he wrote with remarkable authority about family life, the raising of children, the relationship between parents and their offspring. His statements, in fact, seem so valid and appropriate in our day that the following excerpt from his "Amrain" story is here offered as a brief example of his earthy wisdom and enlightened educational philosophy:

MRS. REGEL AMRAIN AND HER YOUNGEST SON

His mother raised him in such a way that he grew up to become an honest man in the town of Seldwyl and he belonged to the few who remained upright citizens for as long as they lived. It would be difficult to explain how she set about and achieved this task; for actually she brought him up as little as possible and her work consisted solely of letting the young tree, which was made of the same wood as she, grow up near her and model itself after her. Capable and well-mannered people never have much difficulty in raising their children properly, while a blockhead who himself cannot read will of course find it difficult to teach reading to a child.

In general, her art of educating amounted to letting her young son know without any sentimentality how much she loved him. Through this she aroused his constant desire to please her and thereby also caused him to think of her at every opportunity. Without restraining any of his free movements, she had the boy around her so much that he came to adopt her manners and way of thinking and soon he himself would do nothing which

went against his mother's wishes. She always dressed him simply yet well, and his clothes showed a certain good taste; this fact made him feel self-assured, comfortable and content with his appearance and he never had any occasion to give it much thought; thus he did not become vain and never felt the desire to dress better or differently than befitted him.

She acted similarly in the matter of food; she fulfilled all reasonable and harmless wishes of all three of her children and no one in her house received any kind of food of which these did not get their share also; but in spite of the regularity and abundance of all meals, she treated foods with such ease and disdain, that young Fritz again learned of himself not to place special emphasis on these things and, when he was full, not to think anew of something especially good to eat. For the appetite and self-indulgence of children that usually develop into an inclination for luxurious living and extravagance when they are grown up, are generally caused by the dreadful pompousness and affection with which most good women handle foods and the preparation of foods.

She proceeded in a similar way with the treatment of another matter that is frequently handled with an extremely awkward sanctity by parents, namely money. As soon as practicable, she informed her son of her financial means, let him count sums of money and place them into the money box, and as soon as he was able to distinguish the coins, she gave him a small savings box to use in any way he saw fit. If he happened to do something foolish or overindulged in sweets, she did not regard this as a criminal offense but in a few words pointed out the absurdity and inexpediency of his behavior. If he took or appropriated something that did not belong to him, or if he made one of those secret purchases which alarm parents so much, she did not consider this a catastrophe but denounced him simply and openly as a foolish, thoughtless boy.

She was all the more strict with him, however, if he behaved ignobly and pettily in his words or manner which, to be sure, happened only infrequently; but then she took him to task harshly and mercilessly and boxed his ears so roughly that he never forgot the disagreeable event. Customarily these matters are dealt with in quite the opposite fashion. If a child commits an error in the handling of money or takes something somewhere, parents and teachers are seized by a strange fear of a criminal future, as though they themselves knew how difficult it was not to become a thief or a swindler! What in ninety-nine cases out of a hundred are only spontaneous, inexplicable impulses and desires on the part of the day-dreaming, growing child, become the subject of a fearful criminal judgment and there is talk of nothing but the gallows and the penitentiary. As though all these tender young shoots would not, after their reason has awakened, be restrained by human self-love, or even merely by vanity from wanting to become thieves and rogues. On the other hand, how gently and kindly do we treat and indulge a thousand lesser traits and signs of jealousy, envy, conceit, arrogance, of moral selfishness and self-complacency. What difficulty our valiant educators have in noticing early untruthfulness and inner disguise in the character of one child, while they attack another, who has quite naively told a single flagrant lie out of bravado or embarrassment, with great indignation. For here they

have a ready, convenient excuse to shout their thundering "Thou shalt not steal" into the ears of the surprised young genius of fabrication.

Whenever little Fritz came up with such a flagrant lie, Mrs. Regel said simply, while fixing her gaze on him: "What's that supposed to mean, you monkey? Why do you tell such foolish lies? Do you think you can make a fool of the grown-ups? You ought to be glad that no one is lying to you and you just stop these jokes!" If he came up with a white lie in order to cover up an offense he had committed, she pointed out to him in serious, yet loving words that the matter was thereby not undone and she knew how to convince him that he would be better off if he admitted openly and honestly any error he had made. She did not, however, make a new criminal case out of the lie but rather dealt with the offense quite apart from the fact whether he had lied about it or not, so that he very soon was aware of the uselessness and pettiness of lying his way out of a situation and became too proud to do it.

If, on the other hand, he showed the slightest inclination to boast of attributes which he did not possess, or to exaggerate a quality that seemed to show him in a favorable light or to put on airs about something for which he lacked any ability, she reprimanded him with harsh, bitter words and even gave him some blows, if the matter seemed too wicked and repugnant to her. Similarly, if she noticed that he cheated other children while playing in order to gain small advantages for himself, she punished him more severely than if he had denied a great offense.

The whole educational method, however, required scarcely as many words as were used here to describe it, and it was determined more by the character of Mrs. Amrain than by a premeditated system or one acquired by reading. Therefore one aspect of her procedure will not be suitable for those people who do not possess her character, while another aspect, her attitude toward clothes, food and money, for example, cannot be put to use by very poor people. For where there is nothing to eat, food is naturally the main concern at all times, and children who are raised under such circumstances can scarcely give up their craving, since every thought and endeavor in the home is directed toward eating.

During the boy's early childhood the mother expended little effort in raising him because, as has been stated, she brought him up not by means of verbal instructions, but rather through the force of her whole personality, the way she acted and lived, and this effort was interwoven with her usual routine. If one were to ask how her special sincerity and resolution showed up in this easy and effortless manner, the answer would be: solely in the love she gave him, a love by which she impressed upon him the nature of her personality and caused her instincts to become his own.

A Program of Action

From Frederick Mayer's new book "*A History of Educational Thought*" the following excerpt is presented with the approval of author and publisher (Charles E. Merrill, Inc.) It concretely states points for action, one being the imperative necessity for a powerful national organization representative of teachers. "Our aim must be ambitious, for our goal is not only to teach ideas but to exemplify a way of life."

By FREDERICK MAYER

IN ONE of the memorable plays of our time, *Our Town*, the central character returns to earth in the third act. She wants to relive part of her life, although she is warned against it. The day goes by, rather uneventful, dominated by routine. She sees her parents and her community again. It strikes her that we waste time, that we misuse the best moments of our life in triviality and routine. Then she goes back to the other world and asks, "Who really lives profoundly?" The answer is: "Saints and poets." I would add "teachers." Is it not their privilege to see young people develop, to stir them, and to intensify their motivations? I can think of one of my students as a freshman. She was a replica of Middletown, a product of what Sinclair Lewis described in *Babbitt*. She called Plato—Pluto. Her spelling was atrocious. Her first test was chaos roughly organized. Her taste in music was influenced by Elvis Presley. Three years later she is reading Kafka, Thomas Mann, and Gide. She has just written a superb essay on Albert Camus. We started an experimental class of having freshman taught by juniors and seniors, and she is an assistant teacher. These freshmen, mainly because of her influence, are more alert, more interesting, and more vital than many of our graduate students. She is a different person today—alive, vibrant, idealistic. Her progress is an excellent example of what education can do.

The real pleasures of education are intangible. Once a friend of mine, who had suffered a heart attack, called me to his office and said to me, "I know that my days are numbered. Will you take my class?" And this I did. He passed away two days later. Then I went through his books and

some of his letters and a few of his manuscripts. It occurred to me that it was such a waste that he had died too soon.

Accidentally, I came across a note written by one of his former students, who remarked how he had at first found no purpose in life. He had lived what Thoreau called an existence of quiet desperation; after graduating from college he had become a salesman, and then, after talking to my friend, he had become a teacher. The student ended the letter by saying, "I can never repay you. I can never tell you how much I owe to you. I only hope that I can live up to your spirit."

I realized that my friend had lived gloriously, that he had overcome the boundaries of mortality because he had believed in education, and because he had demonstrated the possibilities of knowledge.

In a more concrete way, I would like to outline a tentative program which can improve our system of education. Merely to defend our system is not enough. As Whitehead remarked in the *Aims of Education*, knowledge must appeal to the imagination; it must constantly be redefined so that we can achieve true and lasting greatness. First, I would like to suggest a far more imaginative program for our gifted students. Today we are wasting to a great extent the resources of youth. We are wasting them especially in graduate school because young people who emerge from graduate school are often tired; they have written too many unimportant dissertations upon minor subjects, and they have taken too many uninspiring classes.

When Woodrow Wilson became president of Princeton University, he shocked his contemporaries by hiring fifty young instructors; his colleagues felt that they were immature. But Wilson changed Princeton once and for all. It became a vigorous institution, so vigorous in fact, that an alumnus wrote to Wilson saying, "Dear Sir, I object; you're trying to make an educational institution out of my dear old alma mater."

Today, especially in science, some of the most important discoveries are being made by very young men and women. There is no substitute for the vigor of youth. Still, we should remember that youth is a state of perception and expectancy. I have found some individuals at sixty who had

more young ideas than young people at twenty and twenty-five.

The second point relates to maturity. In our civilization many individuals go through four stages—pre-adolescence, adolescence, post-adolescence, and senility. A sociologist, not too long ago, declared that adolescence should be extended up to the age of forty-five. He must have had many followers. Undoubtedly, we underestimate the capacities of our students who can do far more at an earlier age. At the same time, we are not taking advantage of the resources of maturity. Today, a man or woman at the age of sixty is not old. This means that we must re-examine our policy of retirement. Some schools, like Hastings Law School, have developed an amazing reputation by hiring retired instructors. At an eastern university a famous professor of education was forced to retire at the age of sixty-five; he is still going strong in his eighties. However, the president of his institution would not retire, although he was stuffy even in his forties. There is a need for re-evaluation of our concept of age. Furthermore, we need more respect for maturity. In our classroom we should never tolerate disrespect because the student who has no regard for the teacher will have no respect for parents, and he will have no understanding of the intangible values upon which civilization rests.

The third point is that we need a new group of master teachers. We always claim that we value the classroom teacher, but a teacher on the primary level may earn as little as \$3,000 a year. Why should not a great teacher on the primary or secondary level earn as much as \$20,000 a year? If this may sound Utopian, let us remember that there is no more important person than a great classroom teacher. He is the foundation of our system. He is our hope; he represents the fulfillment of our dreams.

The next point is that we must overcome the isolation of the various levels of education. I noticed, for example, while attending conferences of philosophers—which often remind me of conferences of morticians—that professors from eastern universities will look down on midwestern universities, and instructors from midwestern universities will look down on western colleges, and professors from western centers of higher learning look down on junior college instructors.

One of my students last summer was a primary teacher and she said, "I like your ideas, I am really enthusiastic, but I only teach the third grade." I remarked to her, "Young lady, you are far more important than I am because you can reach children in the most impressionable stage of their development."

Every level is equally important. The time has to come—and it should come very soon—when we will have an active interchange of instructors on every level. We must make our schools more personable. Often, when I visit a school, an administrator will say, "Here's our gymnasium, here's our administration building, here's a new science building." But this does not impress me. What he should say is, "We have a great science teacher, and a teacher who dramatizes history." Education, we must remember, is an existential process. It demands a vivid and intense relation between teacher and student. Buildings are of secondary importance.

The next point is that we need, in this period of crisis, a gigantic recruitment drive, for we are losing over a hundred thousand teachers a year. The teaching profession must be glamorized and must be made truly dramatic. We need the cooperation of television, the motion picture industry, advertising, and indeed of all the agencies of communication to indicate the importance of American schools. Furthermore, just as American doctors are represented by one organization, and just as American lawyers are represented by the Bar Association, so we must develop one powerful national organization, like the CTA, to represent all teachers. We must work together and stand together. In unity lies our hope for advancement.

Our responsibilities today extend not only to this nation, but to all of civilization. The issue is *how shall we live*: Shall we live by fear in a cynical atmosphere of mediocrity and conformity or shall we live in an environment of openness? Shall we live with a stress upon ideas and ideals? Our aim must be ambitious, for our goal is not only to teach ideas, but to exemplify a way of life. Education is the quality of relatedness. American education is the result of a creative dream that man can live with charity and understanding, that he can be great if he cultivates reason and wisdom and if he lives not only for today, but for the day after tomorrow.

Personal Backgrounds of Effective Teaching



Teaching is a product of the total personality of the teacher supported by administrative encouragement and support, according to an author (B.S., S.T.M., Boston; S.T.B., Harvard; Hon. Ed.D., Rhode Island College of Education) who with other writers produced a book for young people which has remained in use for twenty-two years. He is now dean of the evening college, Jacksonville University.

duced a book for young people which has remained in use for twenty-two years. He is now dean of the evening college, Jacksonville University.

By RICHARD K. MORTON

EFFECTIVE TEACHING roots in effective living. Conversely, when one is not teaching effectively, there may be personal or vocational or social maladjustments which do much to explain the situation.

Administrators and others find that advanced academic qualifications and experience, even coupled with modern classroom pedagogical techniques, will not necessarily guarantee the kind of teaching desired.

Instructors sometimes teach poorly because their living techniques are no better than their teaching techniques. They have perhaps muddled their thinking and social relationships more than their lecture notes. Their view of their students and their subject matter is disturbed and distorted because a good deal more than that is distorted for them. Recognition of these facts is responsible for a growing feeling that institutions need those qualified in character, satisfactory philosophy of life, and capacity for constructive adjustments as much as those qualified by graduate study and classroom experience.

This proper personal background and psychological preparation is of course made up of a number of values and forces, and they differ to some extent with different individuals.

There may be, for instance, a feeling of uncertainty on the part of the faculty as to where they stand with, and how they are rated by, the administration. Regulations may not be clear or may not be considered fair. There may be an element of mystery as to why certain conditions prevail.

Another factor may be that of poor student-teacher relationships. In some institutions it would appear that student evaluations of instructors and of their teaching abilities are given too much credence and too much weight by the administration. Faculty may feel that they can be undermined by clever, malicious students who are out to "get" them. As may be realized, there are many variations on this theme, but to many faculty members it is a very real threat.

No matter what his personal, vocational, or community status, an individual is not going to do his best teaching, or his best at anything else, until and unless his mind is freed of gnawing worries, suspicions, and other unpleasantnesses. Everyone has to encounter a certain number of difficulties and situations not to his liking, but when these are too numerous or too persuasive, great harm to teaching can be done.

One of the best ways to insure improved teaching is to improve campus, student-faculty, and faculty-administration relationships. This is simply to invoke the ordinary rules of psychology and human affairs known to us all.

There are indeed faculty members who somehow get through the screenings and preparations leading up to a teaching position with a college without adequate academic preparation or backgrounds of experience. But there are many more whose unsatisfactory teaching is not rooted in those areas at all. There are conditionings that disturb or preoccupy the teacher and keep him from doing his best.

What can be done about this matter? First of all, I think the administration has a great responsibility to orient new faculty members so that they will understand the life of the campus and what is expected of them. Each institution has certain ways of its own. At the faculty meetings opening the college year, too, there should be opportunity to spell out and deal with many of these problems, so that the faculty will feel settled and secure and acquainted with the overall program.

Effective teaching can be induced and drawn out of just ordinary teachers on many occasions. If administrative leaders themselves understand the psychology of human relations, they can help to stimulate and encourage faculty to improve constantly. *The cause of effective teaching is too*

seldom to be found in impulses and influences emanating from administrative offices.

Faculty members can be given opportunities to travel to regional or national meetings or to represent the college at various functions. They can be named chairmen or members of campus committees for important events. They can be given chances to speak at community affairs and to present papers or talks before a variety of organizations. All this is extra work and, when not properly requested, can be an unwelcome burden. But a faculty member who feels that he rates, that he counts and is wanted, is much more likely to be an effective teacher than one who feels ignored and underrated.

In my own case I have discovered that as I developed radio and television series for my institution, even busy and harassed faculty members felt it an honor to respond. As they appeared on the programs, they felt they were being more fully introduced to the community and given a chance to show the entire public what they could do. I felt, too, that it stimulated others to undertake extra papers and researches and programs of their own.

Many institutions have demonstrated the value to effective teaching of giving faculty the benefit of frank appraisals of their work and of conferences with various leaders. We know the value of frequent, frank reports to the faculty from administrative leaders. A well organized and active faculty-and-administrative joint committee can do much to bring about the rapport and cooperative spirit which are essential backgrounds for good teaching.

I should recommend frequent teaching and department clinics, to talk over not only textbooks, classroom problems, and teaching methods, but also all situations that have a bearing upon the faculty's proper adjustment and orientation. If administration makes it plain that there is no "underground" working against any faculty and that effective teaching will bring real rewards, then I think one is going to find good teaching

more prevalent. It is essential, moreover, to support all these ideas and assurances with a sound policy of promotion on the basis of merit and to recognize faculty who are active in community leadership, research, and writing.

In some cases plans can be worked out to make extra books available to faculty members and to get for them research privileges at institutions which have equipment or resources of benefit to them. Work with high school faculties, moreover, can help to give them assurance that the college can carry on where the secondary school has left off, thus avoiding too large a gap between the two.

Teaching is a product of the total personality of the teacher. The fact that he knows a lot and has some clever pedagogical methods will not necessarily get his course off the ground or enable him to "reach" his students. He must have a "contented" environment, be given proper status and working conditions as well as protection from snooping supervision, from an overload of class work, from too many outside responsibilities, and from too much pressure to produce writings and scholarly works.

Teaching will not be effective unless the instructor has a chance to put his personality over and really get to know his students. We learn from people, and we learn best when we like and respect the people and are in the midst of a happy situation. The class will learn much from an instructor's general character and philosophy and his expressions on a variety of themes, no matter what subjects he teaches.

What I have been saying, then, is simply this: If you want to increase the guarantees of more effective classroom teaching, then increase the chances that the instructor who goes into the classroom will be one whose personal, domestic, community, and campus relationships are smooth and well-defined, and who is given reason to be cheerful and hopeful, as well as inducements to make his subject as clever and important as he possibly can.

Everything Is Important

"The least movement affects all nature; the entire sea changes because of a rock. Thus in grace, the least action affects everything by its consequences; therefore everything is important.

"In each action we must look beyond the action at our past, present, and future state, and at others whom it affects, and see the relations of all those things. And then we shall be very cautious."

PASCAL.

The Teacher in the Two Year College



Is teaching different in a two year college? An instructor in English in a two year college for thirteen years, author of two books, one on Writing and the other on Learning, former reporter for Life Magazine and script writer for Documentary Motion Pictures, has

set forth the teaching opportunities and responsibilities that are less open to teachers in complex universities. The article is based on a talk delivered at Colby Junior College for Women.

By ROGER H. GARRISON

THE ROLE OF THE TEACHER in the private two year college is completely central to the whole purpose of the college. In practice, it is certainly more crucial than is the role of the freshman-sophomore instructor in the four year college or university situation. The major reason for the existence of a college like Colby is to keep the experience of a liberal education on a personal basis, where it belongs. This is precisely the key to its central character, and the source of its greatest advantages.

Consider its professed aim as an institution. It aims for a liberal, humane learning. The core of such learning is the art of thinking. This art is not only intellectual: it also includes both emotional and moral attitudes. Such attitudes cannot be rote learned, as mere information or techniques can; they must be absorbed from precept and activity; they must be grown into. Such growth needs skillful guidance, especially in its early stages. For the center of any humanistic study (and I include the sciences in this term) is *not* simply adult erudition passed on to students, even at close first hand; rather, it seems to me, it is mature good will and clear thinking on the part of teachers who purposefully guide the learning experiences of students. Clear thinking here is related not only to subject matter and the regular academic content of formal courses; but clear thinking related to the *quality of the student experience* in all its varied aspects—academic and otherwise. In the kind of education we claim to provide, the “aliveness” of the learning process is far more essential than the determined “cover-

age” of course material or the performance of established routines.

I have just made the kind of wide generalization that I wouldn't allow my students to get away with. I said that the aim of a liberal learning is to cultivate the art of thinking. So let me define my terms. For purposes of discussion later—and because I think the definition is a useful one for teachers—I suggest that *thinking is essentially the way we respond to a problem*. Now obviously we can think either intelligently or stupidly (and the whole spectrum of response in between)—that is, we can respond to a problem with varying effectiveness. Indeed, the characteristic dilemma for all of us—both in our students and in ourselves—is the condition of relative stupidity. And I suggest, for practical purposes, that *stupidity is the inability to take apart the separate elements of a problem and to understand how these elements are related*. If, for the moment at least, you will accept these over-simple definitions, you will agree that thinking seems to be the ability to identify and relate the elements of a problem; and then to be able to use this understanding appropriately in response to the problem.

The function of the teacher, in any subject discipline, is to help the student face problems and respond appropriately and effectively to them. Which problems? Any problem which relates to the student's learning in the area for which the teacher is clearly responsible. Learning which is significant to the student occurs when the teacher's help is accepted by the student as an aid toward making the meanings of a subject his own. Indeed, I think that teaching is mainly the facilitation of meaning: it is helping the student to learn to think reputably with the material of a subject. The beginning of an education is the disposition to think vigorously for oneself.

It is the rare eighteen or nineteen year old who can accomplish this kind of self-directed discipline in academic study alone.

What is the nature of the “congenial relationship”? It is dependent, I think, upon the awareness of the teacher that the *real* person of the student is hidden beneath the student-as-he-thinks-he-is-expected-to-be. A major part of the teacher's job is to help release the real person beneath the student facade. Most students, when they come to us, have been accustomed to a complicated

academic charade in which the Teacher is Authority and the Pupil is the good-little-girl or boy-who-goes-through-the-requirements. Indeed, they usually think of "school" learning as being distinct from "real learning." In college, we need to break through this polite mummery immediately, and establish a true, person to person dialog.

The teacher may act as a counselor, and frequently does. But the teacher is best a counselor in his own subject—in his own clear area of responsibility. Our professional task is to assist students to learn *something*; our job is not to become martyrs to student personal problems or to perform miracles with twisted psyches. Sufficient to the task are the difficulties thereof! It seems to me that our surest way to meet the problems of students is to function with clear professional awareness about the nature and kind of student learning experiences—about how students really learn, not how we think they learn. What the student *does* with his specific experiences is what affects him. Student personality is not shaped in a vacuum of generalities. Or, let me put it another way. A student doesn't learn "in general;" he learns always from specific experiences which are characterized by some limits and focus. These limits and this focus usually need to be supplied by a teacher.

Let me digress with an example. One of our seniors, a very bright girl, has, for a year and a half, done work in my classes which has been consistent, thorough, conscientious: good stuff, but a trifle routine, "obedient," and dependent. Just after the Christmas break, she said to me: "I know I can do well on regular assignments; but I wish I could find out whether I have an imagination—I mean enough imagination to plunge off on my own in some subject." She was, in effect, asking me for direction; for advice on how to explore, so to speak; and for encouragement to commit herself to the consequences of independence. I simply said to her, "Well, why don't you use the prepared exam in our Contemporary Literature course as a test case? Try it." She did. Two weeks ago, I read her exam with mounting excitement (a rare experience for a teacher, I think you'll agree). She had done a remarkable character study of Leopold and Molly Bloom, from Joyce's *Ulysses*—not the simplest book for a sophomore to understand. Her paper was entirely her own synthesis, without dependence on outside sources. Her performance was far above any expectation of mine. At the begin-

ning of the paper she wrote: "I took this exam as a challenge to see whether I could think for myself: whether I could get my own ideas and then use them. As I worked on the paper, I became aware of something immensely exciting and just a little frightening: I discovered that to get beneath the surface of a work of art, you must first dig beneath the surface of yourself." I was tempted to give her an A for those sentences alone—for they seemed to me to illustrate what we all *hope* will happen in a student's learning experiences: that somehow a subject will bite deeply enough to engage the *real* person beneath the polite exterior of that pleasantly conscientious girl in the second row.

Somehow, as teachers, we need to learn better than we do how to create the conditions most favorable for such student awareness. And I think that these conditions come about largely from the quality of the students' experiences with their teachers as human beings rather than as academic functions.

The truth is that it is necessary to provide for teaching precisely as the learner is unable to learn for himself. Our students, when they come to us, are not notably able to learn for themselves. They typically come to us in the full flush of their late adolescence; men or women at last, in their own eyes. They are full of illusions about the meaning of college and their responsibilities for learning. They think in stereotypes, if they think at all. Their aims are usually unrealistic fantasies, or projections of their parents' wishes. And all too often, they have come from the routinized and authoritarian atmosphere of the college aimed secondary school, in which educational ends have been smothered by academic means. The students come to us knowing a lot of the "right" answers but few, if any, of the necessary questions. They are prepared to "wait for knowledge" from textbook and teacher. They are, in short, prepared to go on being relatively passive about their own learning; ready to go through the familiar "school charade" where Teacher knows best and Pupil avoids real learning by doing what is assigned—because it is assigned.

At the college level, we do not intend to perpetuate this juvenile dependence. Knowledge getting should be largely turned over to the student, and we should concentrate our efforts on those things which a student cannot do for himself. Our obligation is to face these young people immedi-

ately, firmly, imaginatively—and tactfully!—with a grown-up climate of ideas, of effort, of expectation. And this, incidentally, requires courage of us, courage and some trust in the potentiality for maturity in the students. In many respects, we must provide the four year college's "intellectual morale" within a two year setting; and our orientation toward this needs to be hearty, continuous, and purposeful from the first day of the student's freshman year. On a four year campus much of this orientation would come from the attitudes of the more mature juniors and seniors, whose example, as much as anything else, may affect freshman and sophomore academic attitudes.

But on a two year campus, it is the faculty, realistically, which must establish and maintain this climate—and not only in the classroom. Student activities require faculty advisers. Projects need faculty committee members. Special events call for joint student-faculty planning. By the very nature of our situation, we are involved in the whole range of the student's experiences. This is good. This is as it should be.

Indeed, our teaching obligation is especially challenging because it demands that each of us be not only skilled in some subject area (an obvious requirement), but that we also be student-oriented and, most important, *process-oriented*. Of every student learning experience, each of us must ask: What's going on here? Where is it headed? What does it mean to the student? What is it *worth* for the student? In brief, we are inescapably *educators*, because we constantly need to keep at the forefront of our awareness the ways that students really learn and what, in fact, they *are* learning. We have to be as scrupulously intelligent about the *data of student experience* as we require ourselves to be about the data of our own subject.

For example, one of the claims of our two-year situation is that we can and do provide "individual attention" to our students to a degree that is remarkable compared to university or large-college practices. However, "individual attention" is a meaningless phrase unless *we* have clear ideas as to the nature and kind of "attention" that may be most productive for this student or that one. By way of analogy: each of us is a kind of consulting architect for a custom building; and the student is the builder of his own house of learning. Our job is not to purvey the lumber and bricks of knowledge: let the student procure them. And let him slowly evolve his own design

and begin to fit the materials into his structure. Our architect-teacher's obligation is to extend the young builder's vision through criticism and example, suggesting ways to coordinate the structure's parts, and pointing out the best models. Or, to shift the image: we as teachers are like catalysts; and our own attitudes and competence will precipitate in the student a concern for what is worth learning and the courage and habitual impulse to go after it. Our job is to use our subjects as *means* for involving the student responsibly in his own growth. I think that much of the genius of good teaching lies in the ability to challenge students without threatening them. The moment we, as teachers, discriminate and make education not merely a process but a creative situation in which the student sees his own learning as a *responsible, personal affair* in which he is offered the cooperation of adult, educated minds, I am convinced that the student will respond accordingly.

One final example. A big emphasis in discussions of higher education these days is on developing so-called "independent study." This is all very commendable, but two qualifications have to be made right away. One is that *any* study which is worth anything is "independent"—that is, what a student seeks for himself and appropriates for himself as he understands his own needs to do so. And secondly, the attitudes and techniques necessary for independent study have to be learned—from somewhere, from somebody—because such study depends upon the student's capacity to think for himself. It is the rare student who can develop this capacity alone.

In the next few years, we will all be reexamining our curriculums; working at ways to cope with enlarged enrollments; juggling space, equipment, time, and available resources to fit our increasing responsibilities. But I suspect that all of this ingenious manipulating will not amount to very much unless those of us who are ultimately responsible for the students' growth take both the opportunity and the obligation to increase and deepen our own skills, not only in subject matter but in our knowledge of how the processes of *real* learning operate. Our role is to be *preceptors* for the real growth of young adults whose capacities are greater than we often suspect and whose courage to develop their capacities needs the systematic, friendly, vigorous influence of mature teachers who know what they're doing, and who love it.

The Role of the College Teacher



Teaching without well defined and clearly justified purpose is like writing on a chalky blackboard according to a business education professor (B.S., M.S., Brigham Young; Ph.D., Southern California) who is currently writing his Ph.D. He interprets the teacher's role as

fivefold and not simple.

By R. DERMONT BELL

MANY college students find it difficult to identify the role of the college teacher in the classroom, and there is reason to believe that some teachers suffer from the same trouble. In an attempt to do in a few words that which ordinarily would be more realistically attempted in a complete volume, a series of nouns will be used which sound as though they might have been put together by an advertising executive.

For purposes of this discussion the responsibilities and functions of the college teacher shall be said to revolve around the concepts of stimulation, exploration, clarification, integration, and maturation. To the extent that these qualities are a part of the college teacher's professional relationship with his students, the primary purpose of the college teacher is realized.

It seems appropriate that STIMULATION be the first topic of consideration. A stimulating teacher is frequently an effective one. An effective teacher is seldom an unstimulating one. And the preferred kind of stimulation—perhaps the only really worthwhile kind—is that which flows directly from the personality and technique of the teacher. There are other sources of stimulation—grades, examinations, pressures of one kind or another—but these are poor substitutes for the flame of interest and desire engendered by a teacher who knows how to stir the curiosity of the mind and arouse the thirst for understanding that lies within the being of almost every student sitting in a college classroom. The complacent look, the quiet gaze, the subdued demeanor, the noisy distractions—all these characteristics of classroom students may belie the presence of a real desire to learn. But the desire is generally there and needs only to be awakened to become a prelude to

learning. It is the responsibility of the college teacher to awaken it. How he does it is his concern. But if he successfully fulfills his role as a college teacher, he will provide stimulation of such quality and fire that every student of reasonable capacity and purpose will be drawn into the pursuit of learning with enthusiasm and desire adequate to achieve the objectives of the course of study.

Unchanneled stimulation soon burns itself out in purposeless thrusts of activity. But stimulation intelligently controlled and directed is known to produce satisfying results. Learning almost always result from some kind of EXPLORATION. When stimulation instigates a desire to explore, another of the college teacher's responsibilities is to give meaning and direction to exploration. The pursuit of knowledge is elusive. There are so many detours and side paths that unless care is exercised, it is not at all difficult to accumulate during a course of study such a large number of unrelated and independently meaningless scraps of information that at the conclusion of the course this hodge-podge of facts and ideas adds up to substantially nothing. It is within the teacher's province to prevent this. Any exploration which lacks organization is a good bet to end in failure. This truth applies whether the exploration is physical or mental. Whenever a student learns something, he does so by pushing back his own horizons of understanding in some way. The responsible college teacher will give direction and purpose to his students' investigations, pointing the way, identifying the pitfalls, and doing it all within a systematic and organized framework of exploration.

CLARITY is as indispensable to good instruction as students are to schools. The six-year-old who looks at the printed page for the first time sees very little. He is assured, however, that as a result of personal effort those strange characters will soon take on meaning for him. This is not unlike a study course in college. In the beginning the purposes and objectives of the course must be to the student at least confused if not indiscernible altogether. The promise is extended to the student, however, either openly or by tacit understanding, that if certain conditions are met both objectives and purposes will become increasingly meaningful and understandable as the course

progresses. It is the teacher's responsibility to see to it that the opportunities are presented for this promise to be realized. Explanation and interpretation are the core of the teacher's function in the classroom. Taking an abstract principle and making a concrete idea of it which can be subjected to mental analysis and consideration by others is the special gift which the teacher offers. Many parts of a course of study will be self-evident to a few, several, or all of the students in a classroom. But when areas of knowledge are under consideration about which confusion, misunderstanding, or fallacy may develop, it is the teacher's responsibility to clarify. The illumination of shadowy thought processes is something which all teachers ought to be able to do with reasonable success within their areas of proficiency. To clarify is to make understandable; to make understandable is to facilitate learning; and the extent to which these processes take place depends largely on the teacher.

Following stimulation, exploration, and clarification, the process of *INTEGRATION* should receive careful attention. Integration means the difference between an accumulation of bits and pieces of information which, because of their isolation, have little meaning for the learner and are soon forgotten, and an organized and balanced pattern of understanding which gives perception and direction in the learning process. Relating facts and ideas to one another and to the study topic as a whole must be done if clear understanding is to be developed. Occasionally a teacher is content to dole out the dissected scraps of truth one at a time, leaving the student the task of fitting the pieces of the puzzle together. This is sloppy teaching. It may not be reasonable to expect the teacher to draw verbal pictures with every sentence, but it is his task to make sense and purpose out of all that takes place under his direction. Integration, after all, is only the smoothing process whereby the rough edges and uneven surfaces of isolated discoveries and analyses are fitted together into a pattern of consistency, harmony, and wholeness. Without it the instructional process is seldom complete.

MATURATION has to do with the approach to learning, rather than with the method of it. It concerns itself with the development of attitudes rather than the acquisition of knowledge. It has reference to the need for one to be able to think critically and impassionately. It emphasizes the

capacity of knowing what to do with knowledge after one has obtained it rather than the means of obtaining it in the first place. Maturation is, perhaps, incidental in the process of instruction in most courses of study, but its value is rarely questioned. Perhaps this quality is engendered in students more by a teacher's *attitude toward learning* than by his facility in disseminating information. In any case, a student emerging from an experience in intellectual exploration without having been shown how to evaluate, interpret, and apply the results of his studies has missed out on an important part of the educative process. A sophisticated analysis of the relationships of ideas is the essence of intellectual maturation. And every student has the right to expect some help from every teacher in his attempt to develop this ability.

These, then, are the components of the role assigned to the college teacher. Properly balanced and integrated, they are the means of providing an experience for a student which is something more than fifty minutes of class work. They permit a teacher to bridge the gap between telling and teaching. They comprise what is essentially the difference between an instructor and a teacher. Without these qualities a teacher is reduced to the role of dispensing facts and ideas. With them he can influence boys and girls, men and women.

The role of a college teacher should be a powerful one, for he deals with real people in real life. At times the role is played with such indifference and lack of direction that the result for the student is worth far less than the price of admission. Whether or not a teacher patterns his functions in the classroom around the concepts of stimulation, exploration, clarification, integration, and maturation, or some other similarly labeled objectives, he should at least enjoy a crystal-clear notion of what it is he is attempting to do for his students, and what means are available for getting it done.

Other things being equal, the teacher who is able to identify the "what" and the "how" of his teaching is the teacher most likely to achieve superior results. And such an identification is not a simple matter as most teachers who have tried it will testify. But teaching without it is somewhat like cleaning the blackboard with a chalky eraser—it manages to get the job done but it leaves a rather cloudy picture.

A Proposal for Motivating Research



Research is a concern of a university faculty member equally with teaching though sometimes it interferes with teaching and vice versa. In the following article the author (A.B., Kent State; M.A., New Mexico State; Ph.D., Ohio State) suggests a plan for fostering research. A psychologist, he has himself done research in animal and human learning, group dynamics, and clinical tests, and is professor of psychology at the University of Arkansas.

By E. PHILIP TRAPP

THIS ARTICLE outlines a low cost proposal for motivating and rewarding faculty research. Implicit in the proposal are two assumptions: (1) Research scholars have above-average recognition needs, as reflected in the unflagging determination, personal sacrifice, and brutal schedule they will self-impose, if necessary, for the anticipation of publication. Enthusiasm for knowledge per se and its dissemination can hardly account for all of this driving force. (2) The second assumption is that research scholars place a specially high premium on intellectual freedom, even often at the detriment of economic security. Opportunity to pursue their own private research interests has lured many scholars to low salaried campuses; frustrations in achieving these ends have driven a like number away.

The crux of the proposal is to confer a distinguished research title on all faculty members meeting an explicit criterion of research competence. The tangible benefit of the title shall consist of an automatic and permanent reduction in formal teaching load.

The precise designation of the title is immaterial as long as it conveys a note of distinction to those receiving it. A possible title might simply be "Distinguished Research Scholar." An appropriate and convenient time to bestow the award would be scholarship or honors day. The administration might also encourage the formation of a "Distinguished Research Club" and provide, if possible, lodge room facilities for dinners, presentation of papers, and informal exchange of research ideas.

Since faculty positions are not uniform in their teaching loads, a fixed percentage of teaching reduction would seem preferable over the alternative of a fixed number of reduced teaching hours. Something like a 25 percent reduction in instructional load is suggested as a feasible operating figure. This benefit of a lightened teaching load would be powerfully convincing of the university's intention to offer more than lip recognition to research activity.

In all probability, the lighter teaching load, while inspiring high morale, would not eventuate in a lighter work schedule. The dedicated research scholar would likely transform the resultant free time into more research activity, to the mutual benefit of himself and the institution. The behavior would be analogous to the dedicated teacher arriving at his office bright and early and regularly each day sans time clock.

The rationale of the proposal is further substantiated in its deference and utilization of individual differences. Teachers with demonstrated research competence are provided greater opportunity to explore their creative research ideas.

In delineating the specifications for the criterion, no hard and fast rule is possible. As a general guiding principle, the qualifications should be rigorous enough to hold the percentage of eligible faculty moderately low. Otherwise, the increase in personnel needed to fill the created vacancies would become a costly proposition. On the other hand, a too formidable set of requirements would be defeating to the basic purpose of the proposal since not enough faculty would respond to the challenge. A reasonable criterion would be one of likely attainment with ten years of productive research.

As a second guiding principle, the quality of research should be given as much consideration in the establishment of the criterion as the quantity of research. Measurement of quality presents some rather obvious difficulties. One fairly objective method, however, might be in terms of the prestige ratings of the research journals in each field. In most disciplines, certain journals have a reputation of being almost poignantly discriminating. Their rejection rates are exceedingly high and their technical demands razor sharp. They are recognized by the critical readers in the field as the top, outstanding, prestige journals. Quality

wise, let us classify them as "level 1" journals.

Certain other journals reflect relatively loose standards. They accept research studies of very minor significance and often take rejects of other journals. Consequently, they have little prestige and their circulation is commonly limited to a small geographical area. Let us classify these journals as "level 3."

The great majority of journals in any discipline obviously fall somewhere in between the two extremes described above. Let us classify them as "level 2" journals. A simple way of identifying them is to observe what remains on the initial list after selections have been made for the other two categories.

The next problem is to establish the minimum number of articles for each of the three defined levels. Keeping in mind the proposed goal of constructing a criterion within reach after ten years of productive research, experts in each field would have to decide independently what would be a feasible figure in their area. No general index could apply fairly to all disciplines since the type of work is so different. Probably the ratio of articles in the three classificatory levels should be approximately the same. For illustration, let us use a ratio of 1:2:1. This would mean that 25 percent of the articles would have to appear in level 1, 50 percent of the articles in level 2, and 25 percent in level 3. An example of minimum requirements in quantitative terms would be five publications in level 1 journals, ten publications in level 2 journals, and five publications in level 3 journals.

First, there is the problem of determining what should be acceptable as a legitimate publication. Many articles are of the nature of notes, comments, letters, reviews, abstracts, etc. Such articles clearly do not reflect the status of a major research publication and therefore should not be credited toward meeting the criterion. The problem of defining a major research publication might be accomplished by the negative approach. Experts could draw up a list of types of publications that would not be considered a major article. Secondly, a decision will have to be made regarding the research achievement of faculty hired on a part-time research basis. Clearly, a distinction

should be made between research produced as part of a contract and research produced beyond the demands of the position. This proposal is designed to reward gratuitously performed research, and only such research should count toward the criterion. The same rationale should apply to research grants. If the terms of the grant specify a reduction in teaching load, the subsequent research publications should not be credited toward the criterion. Thirdly, published master's and doctoral theses, which have stemmed out of requirements for a degree rather than on a voluntary basis, and have rewarded the candidate through the benefits of the degree, would probably not be credited toward meeting the criterion. Fourthly, some provision needs to be made for the evaluation of extensive manuscripts, such as a scholarly book. Perhaps textbooks, by nature royalty producing, would be excluded, while reference books, carrying little prospect of economic gain, would be credited toward the criterion. A board of experts would have to decide what proportion of the criterion to assign a given reference book, each case being separately assessed. Monographs, which are frequently the integration of several interdependent studies, should also carry more weight than a single article, but hardly as much as a comparable series of independent studies. Again, the decision should rest with a board of experts.

In summary, a proposal has been offered to provide some compensation and motivation to conscientious faculty members who through their voluntary and individual research efforts have enhanced the prestige of their institution. The compensation is conceived in terms of a distinguished title and reduced teaching load. The usual incentives of salary, promotions, and tenure have been assiduously avoided from consideration since these factors relate to basic security and consequently could easily induce unwholesome trends. There is no concern or intention of prodding faculty into a research mold. The ideal academic climate is one that allows for the maximum development of all dimensions of scholarship. Therefore, the aim of this proposal is not to generate a "publish or perish" atmosphere, which prevails on many campuses, but rather to encourage those faculty members with research aptitudes to do the most with them.

Undergraduate Sharing in the Testing Process



Students, like teachers, are making evaluative decision most of the time without realizing it. It is desirable, therefore, that they have experience in objective evaluation. An associate professor of education, who also is a member of the advisory board on scholarship tests of the Ohio State Department of Education, tells us how students may participate in aspects of measurement and evaluation.

By **GEORGE H. COOKE**

A REQUIRED COURSE in measurement and evaluation of outcomes, three hours credit, has been one of my assignments for ten years. A well-known book serves as a basic text. After some four or five chapters the problems of objective test construction become important in the class. The students are preparing to teach in widely diverse fields—home economics, foreign languages, art, music, and science. There is, therefore, no content or subject matter familiar to all except the subject matter of the course in measurement and evaluation.

The assignment is to utilize the simple types of objective questions—i.e., true-false, multiple choice, matching, and completion—to construct a well organized test of fifty items. Frequently it has been specified that twenty true-false and ten of the other three types would be required. A separate and well constructed key was also to be constructed. Students discovered the practice of documenting their key by references in the basic text or some other authority.

The day the assignment is due is utilized by having students exchange test papers. The students take the tests under the usual test conditions during the first half of the period. The papers are then returned to the testers who quickly score the papers and return them to the testees. The remainder of the time is spent in a lively discussion as to the clearness of the questions, accuracy of the keys, grammatical construction, validity of the items, adequacy of the entire test, clearness of directions, and the general format of the test and key.

The advantages seem to be: students gain more knowledge of and insight into the course content; they develop a critical attitude toward test items; they learn the advantages of good organization of a test and of a key; they become aware of the problem of easy and difficult items; the students find out the amount of time and thought necessary to make a defensible test.

This assignment in making tests is supplemented by making essay tests, modified objective tests, and tests in their major teaching field.

It may be of interest to state that most students report using two to five hours to prepare an objective test of fifty items.

The assignment has proved to be one of the most challenging and interesting ones for the class. Needless to say the test items on the instructor's tests were frequently similar to those produced by students.

Students develop two somewhat opposing views: first, a more critical attitude toward test questions; second, a sympathetic understanding of the problems of testing. It has been observed that the stronger students made the superior test questions.

A Law of Delayed Action

"There is in education a law of delayed action, by which seed sown and long forgotten only grows in later years. Teachers like to see results from their efforts, and direct them accordingly. But the most precious fruits of a good teacher's work are those that he is never likely to see."

SIR RICHARD LIVINGSTONE
On Education
Cambridge: Cambridge University Press. 1954.
Pages 26-27.

The Pragmatic Barrier



Young men, and students generally, are often in a hurry. They become impatient over matters that have no obvious immediate value. A professor of English (B.A., Colorado State; M.A., California; Ph.D., Edinburgh) who has been a fellow for the Fund for

the Advancement of Education, has taught at the University of Alaska, was editorial consultant for the Geophysical Institute, and has published several articles on Nineteenth Century English literature, presents suggestions especially for young instructors. He is associate professor of English at Southern Oregon College.

By RICHARD H. BYRNS

ONE OF THE major obstacles sometimes encountered by the instructor of college or university lower division classes is what might be termed the "pragmatic barrier" set up by the student who wants immediate "practical" results. Usually the barrier is manifested by the student's asking, sometimes resentfully, "Just what good is this course anyway?" Although such a question may be asked about a subject in the student's own field, usually it concerns the courses required of all students. Thus, a civil engineering student complains, "I don't see why I have to take English"; or a major in English protests, "Why should I have to know anything about science? I'm not interested in it, and it has nothing to do with how I'm going to make my living." Whatever the form of the question, it arises from the student's reluctance to study a subject for which he can see no "practical" value.

Such an attitude, all too familiar to most teachers of college freshmen, may be thought of as being derived from at least three elements in the student's background. First, American society in general is pragmatically oriented. As a nation, we stress the easily determined quantitative result. For example, even in our publicity concerning the advantages of a college education, we emphasize such matters as the difference in earning capacity between the college and non-college groups. Secondly, most of the educational experiences the student has had play up the importance

of the quantitative result. Throughout most of his educational life, especially if spent in crowded schools, the student has acquired certain factual information, reproduced it to the best of his ability, and received a definite grade. Thus, most subjects the student studied had a specific body of information and a mark that the student could regard as indicative of his success or failure in assimilating such information. Thirdly, the student is used to compartmentalized education. Busy acquiring basic material or skill subjects, he has had little opportunity to consider the implications and relationships in any one field, much less those which may exist between fields. Consequently, it is not surprising that when a student arrives in college he is disturbed at his failure to find a clearly marked series of specialized courses, each dealing with a phase in his own field, and each obviously leading to competency in his own particular profession. Instead, he finds himself being required to take a group of courses which to him seem to have very little relevancy to his intended career.

The instructor may use a variety of methods in dealing with the objections of such students. First of all, the instructor should realize that to many students the "pragmatic barrier" is a genuine obstacle, not just a rationalized protest. The student *does* sincerely feel that he is forced to study subjects that are unnecessary. Thus, although it might seem to be an obvious and even an elementary matter to the instructor, it is frequently worthwhile to explain to the student how the subject he objects to does add to competency in another field. For example, scientists in general, both in the academic world and elsewhere, have been concerned with the fact that many of their people can not write adequately, and thus have been instrumental in insisting that courses in English be part of the basic curriculum. Similarly, leaders in humanities are aware of the importance of scientific thinking in literature and the arts. Thus, the instructor indicates to the major in science that, to be a competent scientist, he must know English. He tells the English major that, to effectively understand humanities, he must be aware of the concepts and influence of science.

It is also sometimes helpful for the instructor to bring out the fact that since no one really knows the ultimate value of any particular bit of

knowledge, whether or not a specific subject is "practical" is uncertain. Nuclear physics, for example, was long considered to be one of the least "practical" of subjects. More specifically, who could foresee the results of Fleming's interest in an apparently unimportant bit of mold? Likewise, the consequences of Milton's *Areopagitica* would not have been realized by his contemporaries; and certainly the members of the philosophical community of Europe would have discounted the ideas of Marx as having no influence in the modern world.

In addition, the student might be made aware of the fact that an educated person must know as much as possible about all that surrounds him. The political heritage, the literary tradition, the physical world, the social milieu—indeed, a comprehensive awareness of all areas is necessary and the process is a never ending one. More than that, not only the areas themselves, but also the relationships that each area has to the other are important; and a significant factor in true education is that it is not over-restricted or overspecialized, but includes peripheral and derivative elements.

It is interesting to note, however, that this need for a broad, comprehensive educative outlook is frequently related to status by many students. The student who says, "You should know about Shakespeare so that people won't think you are stupid," confuses the aesthetic and intellectual benefit to be derived from literature with the social recognition arising from a knowledge of literature. However, it is only logical that such an attitude should exist, and it is obviously more desirable for a student to study a subject because "society thinks he ought to know about it." than not at all; and of course, no matter how mixed the motives are, they may become altered as the student becomes interested in the subject.

The pragmatic barrier might also be overcome by an appeal to the most important of the student's interests: himself. If he can understand that a wide variety of learning experiences may be of assistance in developing a concept of self, in formulating his own philosophy of existence, in gaining intellectual and emotional maturity, he is less likely to wish to restrict his education to specialized offerings. The student needs to be made conscious of the human implications and values and that his own individual educational growth comes from a multiplicity of learning situations, rather than from the acquisition of a

mass of information in any single given field. And furthermore, if the student becomes aware of the fact that, although knowledge of the material in his own field is important, the attitudes derived from such material and the philosophy underlying it are also important, he will be less impatient over his need to broaden his education. In addition, if he can be made to understand that the attitudes and philosophies arising from one field may have reference to many other fields, he will be less concerned over the fact that his required courses include material that is not immediately applicable to his own professional preparation.

It is very important, however, that the instructor himself be keenly aware that confusion exists in the minds of many lower division students enrolled in required courses. Too many instructors, even today, teach as though they had forgotten that their students live in a pragmatically oriented society with values that are difficult to transfer to college situations. Thus, the teacher must not only consider the competence of the student in a given subject, but also the attitude the student brings to that subject. It is necessary to start with the student where we find him, and the college teacher who assumes that his students are highly motivated simply because they have enrolled in his class fails to be realistic. There is frequently a wide difference between what the instructor assumes are the reasons for students' taking his course and what actually are the reasons. In lower division classes especially, there is very little warrant for assuming that the course objectives and goals, even if glibly parroted back by the students, are really understood by them, or even if understood are accepted. A definite sincere effort has to be made by the instructor to set the purposes of the course in terms of the students' values and attitudes before effective understanding and acceptance of the goals can be achieved.

It is also apparent that the instructor should be wary of setting up his own pragmatic barrier in much the same manner as do his students. The beginning instructor especially, proud of his knowledge, is very likely to over-emphasize the quantitative aspects of his subject. Granted that it is obviously impossible to get the implications of a subject without knowledge of the subject itself—whether it be science, literature, or history—yet it is perhaps too easy to stress factual material, the easily scored objective test, and the equally easily understood result. If the teacher

fails to understand the philosophy underlying his course, the values and the attitudes he wishes his students to derive from it, he obviously will have difficulty in making these matters clear to his class. The teacher must formulate these important elements for himself before he can hope to use them competently in his teaching.

Similarly, the instructor must know the relationships that exist between fields of knowledge. Too many teachers of humanities have no awareness of the concepts of science; too many scientists know little about the values of humanities. Obviously, a teacher who plans to spend his life teaching a specific subject must be convinced that subject is important, but on all too many campuses teachers emphasize that their subject is the *only* one that matters. Indeed, in some instances, rather than attempting to cut across departmental lines in their thinking, instructors have done directly the opposite and have built up barriers between areas to the extent that they might justly be accused

of academic snobbery. The beginning student, thus faced with two different and apparently mutually hostile points of view, is apt to play the game and, outwardly at least, to express the appropriate attitude in each class, rather than to attempt to discover any significant relationships that exist between the different subjects. A teacher who has resolutely compartmentalized his own thinking is not likely to broaden the perspective of his students.

In the final analysis, breaking through the pragmatic barrier depends on the teacher. Ideally, the teacher should be one who knows his students' backgrounds and recognizes, realistically, the values and attitudes they have acquired. He is one who not only knows his subject matter but is also aware of its derivative values, its underlying philosophy, and its relationships to other areas. Admittedly these are difficult to acquire, but they are not impossible, and once obtained, bring competency in the classroom.

Let Us Learn Our Lesson

"Some prophetic words of Plato, which might have been written for this age, indicate our problem. 'It is not,' he says, 'the life of knowledge, not even if it included all the sciences, that creates happiness and well-being, but a single branch of knowledge—the science of good and evil. If you exclude this from the other branches, medicine will be equally able to give us health, and shoemaking shoes and weaving clothes. Seamanship will still save life at sea and strategy win battles. But without the knowledge of good and evil, the use and excellence of these sciences will be found to have failed us.' Plato speaks the language of his own civilization and talks of medicine, weaving, shoemaking and seamanship. Today he would say that science, economics and sociology, industry and commerce will provide us with the frame of our society and satisfy its material needs, but that 'unless we have the knowledge of good and evil, their use and excellence will be found to have failed us.' It has already been 'found to have failed us.' Let us learn our lesson.

SIR RICHARD LIVINGSTONE
On Education
Cambridge: Cambridge University Press. 1954.
Page 133.

E. T. V.: Boon or Bust?

The author (A.B., Wisconsin; M.A., Minnesota; Ph.D., Utah) believes that educational television has taken its place on equal terms alongside of commercial television. Television, he says, is a teaching tool well worth using to the fullest. Assistant professor in the department of Radio-TV, Wayne State University, he has had preparation and extensive experience in theater arts, served in field artillery and AFRS 1942-45, and was discharged as a Captain from Reserve 1955.

By JACK W. WARFIELD

EDUCATORS, professional broadcasters, students, and the man-on-the-street appear generally to favor the use of television as a teaching aid. Some among the teaching profession, however, take a dim view of the electronic tube. They seem convinced that widespread use of television will in time displace the classroom teacher and create a serious employment problem. A few others seem to feel that television in education will go away if they simply ignore its existence and stick to their academic guns.

Nothing could be further from the truth. Successful experiments in classroom teaching by television have been going on for some time in several sections of the country. Forty-two educational television stations have gone on the air, and applications for several more are being processed. Television instruction in colleges and universities continues to grow and expand. The major networks continue to increase their educational programming. At least one state (Alabama) has a successfully operating educational network. All this is a healthy sign and speaks well for the future of television in education.

Educational television faces many of the same problems that local and network stations do. Financially, educational television has an even harder and longer row to hoe. RCA, Westinghouse, and General Electric are not donating masses of new equipment to colleges. Monies must be obtained from every conceivable source not only to get the "station" on the air but to keep it there, to hire staffs, train crews, promote, publicize, and carry out the multitudinous chores of broadcasting. And—the job is being done! The

future is bright and exciting for all educational television broadcasters.

The creation and testing of new educational program ideas in our colleges and universities is an important aspect of the whole ETV picture. Like the regional theater, the educational television studio is the only place where new program testing can be done without becoming involved in frightening costs and union problems. Students and staffs can create and test all kinds of program ideas, in the studio, without fear of financial collapse. Ideas that do stand up under broadcast or classroom conditions can be further polished and made available to other institutions, local stations, and the networks. ETV experimentation can and does do much to provide material for regular network broadcasting and so benefit the public at large. Progress has already been made with NBC's *Continental Classroom* and other planned programs. As Eric Sevareid points out in his article, "Big Rock Candy Mountain," appearing in the April 4, 1959, issue of *TV Guide*, "TV cannot drive *kultur* down the people's throats. But it can insinuate a great deal of it into the popular blood-stream." ETV can provide considerable material for the transfusions, and the college and university studios are fertile ground for the raw materials.

What of the personnel charged with producing the raw materials? They are accused by some of being mere technicians. No communication form developed by man has created the pressures and demands upon him as has live television production. To produce successfully, a considerable technical knowledge of equipment operation is necessary. A working knowledge of the equipment used in TV production is essential to both student and staff for good teamwork, understanding, and success. How can a student appreciate the problems of television production, if he never touches the equipment? The student is paying a high price these days and is entitled to full use of all facilities. We do not confine the chemistry, physics, or biology student to the lecture room and talk about his equipment vital to research and problem solving. Why should we do this with TV students? Television equipment is not outside the budget of most institutions. It is laboratory equipment in teaching TV just as the science materials and

should be made available to serious students in the same manner.

ETV production personnel must be trained with their equipment to use the medium effectively but production must not overshadow communicative values. When production itself takes over and content values are negated then ETV fails in its mission. When the TV teacher is more concerned with his "residuals" than doing his job, then the scholars have reason to worry about performance destroying scholastic values. This is something all ETV producers must guard against lest they find themselves voting each year for academic "Emmys." This cannot happen unless ETV becomes involved in a "rating" struggle for programs and course presentations.

A TV production, no matter what its basic format, must sell itself to register a positive reaction upon an audience. This audience may be a class, several schools, or the home viewer. The various elements inherent in a production must be properly evaluated, if the message is to achieve acceptance, be understood and appreciated. To be successful, the production must gain attention and hold it. This requires a presentation and technical knowledge which will attract the attention and result in a strong reaction. The reaction must be lasting in ETV for the production to be doing its job.

With television, we have a real aid to educa-

tion. The classroom teacher can no longer handle the entire job alone in many areas. Television comes as a vital and efficient tool to aid the teacher.

Man's creative genius has provided us with the greatest communication force in history. Let us use this force properly. We cannot afford to fall into ad-agency or sponsor thinking. We cannot allow ourselves to retire to "ivory towers" and turn our backs upon new approaches to teaching, research, and training simply because a few colleagues fear the use of TV as an aid to education.

There have always been those who struggle against change and progress. There have always been doubters and those who prefer the status quo. There are those who seem to feel that teaching with the aid of TV is an encroachment upon sacred precincts and react as though a malignant disease is attacking the very foundations of our educational system. There is no place in this age of missiles and space exploration for antiquated thinking. Television is here to stay and educational use of the medium is one of man's finest tools for disseminating educational values.

This exciting and demanding age requires a reexamination of values, philosophies, and precepts. Any tool that will aid us in communicating with each other and provide a better understanding of our age is well worth using to the fullest. Television is the tool.

Greatness and Goodness

"In the ascent of humanity, slow, devious and broken, Socrates is seen to matter more to the world than Pericles, St. Bernard than Frederick, Sir Thomas More, than Henry VIII, Pasteur and Darwin and, perhaps, Shaftesbury than Bismarck. Indeed in our survey we run the risk of undervaluing the men of action. They are an essential strand in the rope; and possibly a statesman who combines greatness with goodness, even if he contributes less to civilization, deserves no less credit for his work than a great religious teacher or social reformer, or man of science; for his task, if it is rightly done, is even more difficult than theirs."

SIR RICHARD LIVINGSTONE

On Education

Cambridge: Cambridge University Press. 1954.

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Making Courses More Imaginative



Ten specific suggestions for "making courses more imaginative" are offered by a director of information service (B.S., Northeastern; Ed.M., Boston University; M.S., Illinois) who has taught advertising and marketing for ten years. The ideas here presented were offered during a panel discussion at the annual Creative Problem Solving Institute, University of Buffalo.

By ROBERT B. WENTWORTH

THE FACULTY member may find it advantageous to work with a college public relations official in developing imaginative ways to teach. This is especially true if the official has had previous teaching experience.

A worthwhile class activity which attracts favorable attention through press, radio, or television not only benefits the students but also interprets the educational program of the institution to the

public who are asked to support it. It also presents the faculty member in a favorable light before a larger audience than he enjoys in the classroom.

Ten specific suggestions for making academic courses more imaginative are offered below. Each is illustrated by one or more college news stories which appeared during 1958, or the first half of 1959, in either the Rockford (Ill.) *Morning Star* or the Rockford (Ill.) *Register-Republic*. (Examples of interpreting the academic program through radio and television might also be shown.)

Some of these stories were developed jointly by the faculty member and the director of information services in order to "make a good story."

Many good stories have resulted from the thoughtfulness of faculty members and students in calling attention to notable classroom procedures. But still more often (I suspect) the rose blooms unseen.

Two words of advice are offered: (1) Be imaginative in your own way. (2) Share your fruits with others through press, radio, and television.

EXAMPLES OF IMAGINATIVE TEACHING NOTED IN THE PRESS:

1. Encourage students to combine materials from several subject-matter fields in new and unusual groupings. Combinations should be based on student interests and abilities.

One Rockford College student prepared a sociological study on the growth of cities. She constructed five elaborate maps depicting stages in the growth of Paris from the second century A.D. to the present. The student's skill in art and knowledge of the French language and customs (all map identifications were in French) helped to make her sociological study interesting and effective.

"College Student Studies French Policy, Growth of Paris"

Star 2-23-58 2 photos 48 in.

2. Have groups of students investigate a topic and present a report by means of a dramatization with costumes and simple props.

Education students at Rockford College dramatized several assignments in a class on "The American School System." The dramas pointed out that educational principles and methods change with changing times and that our present educational system has a significant heritage. Some of that heritage was shown through costume drama. Important points were developed by discussion (a school board meeting, for example) in a setting characteristic of the times.

A variation of the technique was a mock TV program "You Were There" in which the narrator commented on the significance of the action.

"RC Students Develop Novel Approach to Report Giving"

Register-Republic 7-23-58 1 photo 30½ in.

3. Give art students a surprise assignment calling for a portrayal of a vivid personal experience.

One Rockford College student recalled the sensation of being knocked unconscious. An entire class did effective paintings on the theme "exam week." The painting was their final exam—to be completed in 2 hours!

"How does a KO Feel? RC Artist Puts His Impression on Canvas"

Register-Republic 12-25-58 3 photos 46 in.

"Students Portray Feelings on Exam Week in Oils"

Register-Republic 2-5-59 1 photo 25 in.

4. Conduct science seminars based on such provocative and stimulating subjects as a trip to the moon. What problems should the space traveler anticipate? What equipment is needed and why? What scientific laws apply?

"Off to Moon? Plans Hypothetical Trip"

Register-Republic 3-25-58 1 photo 30 in.

5. Conduct a mock *political campaign* based on local issues.
A Rockford College *political science* class did this in considerable detail. Each party had its own platform and political organization; there were also independent candidates. A League of Women Voters sponsored open forum meetings, ran a "get out the vote" campaign. Class members were "registered" for the "election." Candidates distributed ingenious literature such as book matches with typed messages pasted on the cover, artificial buttonhole flowers with attached messages, etc.
"Collegians Hear Entries in Election"
Register-Republic 12-18-58 1 photo 19½ in.
6. Have class practice *methods of analysis or polling techniques* on problems which are likely to yield findings favorable to the college or to your course. A Rockford College poll offered 19 choices of motives for attending college, each stated in sentence form. *Psychology students* polled 10% of the student body to determine strongest motives.
"Most RC Students Aiming for Career"
Register-Republic 11-14-58 0 photos 13½ in.
"Students Study Teachers"
Register-Republic 5-22-59 1 photo 26 in.
(Education students isolated the qualities which characterize their "best" and "worst" teachers, discussed ways of acquiring the traits of the "best," eliminating those of the "worst.")
7. *Construct a novel device*, then build an appropriate experiment around the device.
A Rockford College psychology professor wondered if a rotating mirror reflecting colored lights would materially aid in inducing hypnosis. A *psychology student* constructed the device (essential elements: an electric motor, a shaving mirror, and red and blue lamp bulbs). Another student conducted a controlled experiment on the relative merits of hypnosis with and without the device. (Conclusion: It is usually very effective.)
"Student Probes Merits of Hypnotizing Machine"
Register-Republic 6-3-59 1 photo 41 in.
8. *Illustrate a generalization by using a living visual presentation*.
A member of the *English Department* at Rockford College, wishing to emphasize the vitality of Shakespeare today, contrasted the Bard's plays with their modern counterparts such as "Kiss Me Kate" and "West Side Story." To illustrate both the similarities and differences between Juliet and her modern counterpart, he placed side by side on a fire escape a Shakespearean Juliet in flowing costume and the heroine of "West Side Story."
"Shakespeare Today—Juliet in Jeans"
Register-Republic 5-8-59 1 photo 38 in.
9. Encourage a student to *seek an unusual first-hand experience*, then write about it. The experience may be a means of testing a philosophical concept.
A *freshman rhetoric student* at Rockford College raised the question: "Are our lives too regimented?" For his answer he read Thoreau's *Walden*, then conducted his own Walden experiment—a weekend camping out in the local flower preserve. (Unpublished as yet.)
A variation on the above—two students were the first to spend the night on the new campus site. They pitched a pup tent where ground is to be broken soon for a men's dormitory.
"Browsing Cows Rouse Collegians"
Register-Republic 6-5-59 1 photo 23 in.
10. Make provision for *independent study* in which the student *explores in depth in any subject-matter field*. The independent work should cover material outside of existing courses.
Here is a partial list of Rockford College "senior comprehensives" unusual enough to be reported in the press.
"Rockford College Coeds Working on Book Length Literary Pieces"
Star 1-11-59 3 photos 24 in.
(A novel based on the author's escape from Communism in Lithuania; a Civil War novel based on incidents in family history; a collection of poems translated by the student from Japanese to English and English to Japanese.)
"Collegian Constructs Table as 'Comprehensive Exam'"
Star 2-8-59 1 photo 31½ in.
"Simplifying 'Method' Goal of Drama Major's Thesis"
Star 2-22-59 1 photo 30 in.
"College Senior Directs Volunteer Assistants in Her Staging of O'Neil Drama"
Star 3-22-59 3 photos 71½ in.
"Work With Rats Helps Her Earn Post at UCLA"
Register-Republic 5-1-59 1 photo 11 in.
"Cold Rolled Steel, But It's Friendly"
Register-Republic 5-20-59 1 photo 18½ in.
"Pencil Lead Measures Vitamin C"
Star 5-28-59 1 photo 10 in.
"Space Age Legal Questions Aired by Law Student Here"
Star 6-14-59 1 photo 18½ in.

Teaching Spoken English to Refugees



Need to speak more languages has become a world problem. The art of teaching language is developing in response to the need. The chairman of the department of English and speech at Tri-State College (A.B., A.M., Columbia), who is writing his doctoral dissertation at Cornell, describes the progress of refugees in learning to speak English.

By PETER F. HOLUB

SPOKEN ENGLISH for the Hungarian refugees is a voluntary course on part of the refugees and the professor in charge. The Hungarians, now students of the English language as it is spoken in America, attend class at St. Joseph's College each evening after they have finished their working day. The English course is designed along the mim-mem method developed during the last war when there was such a great demand for language specialists all over the world. *Mim* here means mimicry and *mem* comes from memorization.

The linguist-instructor supplies each student with a phonemic chart which shows the consonant sounds in American English and a cross-section of a human face which shows the tongue positions for the nine vowel sounds in our language. Once the student establishes the correct point of articulation for a difficult sound, he practices that particular sound until it becomes a new habit. Learning the English language becomes for him a mere resetting of tongue habits from those so strongly established with his own language. The Hungarian language is a fascinating one in all of its structure and beauty of expression. It has long and short vowels, and it has unlauded vowels. This means that thirteen distinct vowel sounds can be heard in the Hungarian language. It has the full complement of consonant sounds that are heard in the English language except the q, w, and the voiced x.

It is interesting to note how the native speaker of English handles the course. He takes a clause like "Where is the grocery store?" and glosses each word for the students. When he is satisfied with the pronunciation given by the student, he

moves on to the complete stretch of speech. All of the students repeat the sentence in unison. The instructor then asks each student to repeat after him the sentence individually. It is in this last instance that all items of pronunciation are checked. After all of the corrections have been made, the students are given the Hungarian equivalent for the English sentence. Typical corrections that have to be made with the Hungarians are English sounds that do not exist in their language. For example, in the English language we aspirate (puff of air after the sound) our p, t, and k in the initial position of a word. Typical of this are words such as "pick"—"tick"—"kick". For the Hungarian to get this pronunciation accurately is difficult because his language has no aspiration after these sounds in the initial position. To get rid of the so-called accent will mean hours of practice with these three sounds as they occur with words only in the initial position.

Another sound difficulty is encountered with the r. The Hungarians trill their r. This means that they will have to work for a "backer" r in order to acquire our tongue position for that sound which is not trilled. Our w is difficult for them to make. The interesting phenomenon here is that the Hungarians will substitute an approximate sound from their language. They will say *vel* for *well*; *sengs* for *thanks*; *sing* for *think*; and *ziys* for *this*. The last three examples are even more interesting from the point of view that there is a paralleling of voiced and voiceless English sounds with equivalent voiced-voiceless Hungarian sounds.

Although the course is geared to the pace of the flow of natural speech, it is supplemented with a manuscript that is being written especially for this type of teaching and with tape-recorded material that appears in the manuscript. The manuscript is titled "Spoken English." In it are basic English sentences that are first stripped (glossed) before the complete stretch is attempted. Each word is marked with an accent to indicate the exact position for the stress. Each sentence is marked for both the primary and the secondary stress, juncture, and intonation pattern. All of the sentences are those that have a high recurring frequency. They are also good frame-sentences. By this is meant that one word can be substituted

in place of an occurring word in the frame. An example is the following: "Please give me some bread?" Words that can be substituted for bread are soup, butter, coffee, etc. Another basic-type of sentence is this one: "How do you say..... in English?" With this type of sentence the student can either point to an object when he gets to the blank, or he can substitute a Hungarian word if he is speaking with a bilingual, or he can use the word "this" in the blank. Sentences such as these are easily remembered and make for rapid acquisition of vocabulary. Hearing the same stretch of speech repeated on the tapes helps the retention process. The tape recorder gets a good work-out over the weekends.

Perhaps the most interesting phase of the course comes when the Hungarian equivalents have to be given to the students. The instructor knows some Hungarian, but he does not know enough to get all of the words across to the students. He, therefore, has to resort to other languages spoken by the students. Two of the "other" languages are Russian and German. One student speaks Russian because of his time spent in Siberia where he was forced to learn the language in order to survive. It was easiest to communicate with him, for the linguist knew Russian more fluently than he did German. But when the Russian-speaking student was sent to the hospital recently, the German language became the medium of exchange. At one time "good-bye" might have been channeled to one student by way of the Russian words *da svyidanya*, and the student would in turn relay the Hungarian meaning to his fellow classmates. They would then write in the Hungarian onto the manuscript. Now a word like "grocery store" has to be given in German,

das Lebensmittelgeschäft and retranslated into Hungarian.

The English language as it is written presents another problem to these Hungarians. In Hungarian the English *ch* sound is represented with the letters *cs* written together as a unit. The English *ts* sound is written with either a *c* or a *cz*; the *sh* sound with an *s*; the *s* with an *sz*.

In the total analysis of the grammar of the language the Hungarian meets with more peculiarities. In his language he has no grammatical gender and no indefinite article. The adjectives are indeclinable and the nouns are inflected for the nominative, possessive, objective, and dative cases. The verbs in his language are highly inflective. They are conjugated for number, person, tense, mood, voice, form, and aspect. The last two usually present the greatest problems to those of us who have to learn Hungarian or some other language using aspect. In Hungarian the form appears in the definite or indefinite shape in the active voice only; aspect dichotomizes the verb into the perfective and the imperfective forms. A knowledge of these grammatical constituents by the instructor helps him in the analysis of the structural parts necessary to learn the precise translation into English.

At the time of this writing all of the students have had an opportunity to practice their English in large cities off the campus. They came back with tales of how easily they were able to get around and of how surprised were other Hungarian refugees to see them and to hear them speak English. More than this, the Hungarian students are constantly encouraged to mingle with the students on the campus and to practice spoken English at all times.

Traits of Great Teachers

"No fewer than one hundred and eleven admirable traits were reported by college administrators, professors, students, and alumni as accounting for success in the case of those whom they regarded as great teachers. In other words the qualities which make for good teaching seem to be as numerous and varied as are the teachers themselves."

Report of the Committee on College and University Teaching Bulletin of the American Association of University Professors, Volume XIX, Number 5, Section Two. May 1933. Page 38.

Misdirected Language Effort



Is the oral-aural "revolution" in foreign language teaching an unsound and delusive development? A veteran professor of English and foreign languages (A.M., Washington and Lee; M.A., Johns Hopkins; Ph.D., Pennsylvania) asks the question and points

out the error of seeking an easy road to language mastery.

By A. M. WITHERS

ARE SOME of the major Foundations, with the laudable purpose of furthering the study of the modern foreign languages in the United States, contributing to the establishment of an extreme trend in our language effort that may be of doubtful worth?

The so-called oral-aural "revolution" assumes that ability to speak a foreign language is the supreme and immediate objective. The nation needs at once (indeed has always needed) men and women equipped in this "practical" phase, and in consequence it is thought that help must be swiftly rushed to the production of such persons. To the question of just what it means to handle a second tongue effectively, to meet the give and take of intellectual argument, little consideration apparently is given, though it would seem that a moment's reflection on the relatively poor state of the native speech among our adult population would throw some sort of light upon what it takes to learn another tongue.

I should like here to argue for a make-haste-slowly policy along traditional, time-proven lines as the more reasonable and logical. If one sets out to learn to speak a foreign language in other than a ridiculous sense, he has to work at it exactly as at a profession. There must be long-continued grammar training; and preceding any learning to speak (or, if one prefers, along with the years-long learning to speak) there must be translation in quantity, and also in quantity reading gradually divorced from translation; these to provide, not only a necessary acquaintance with the language and its literature, but also understanding and appreciation of the actual extent of the "speaking" task, and a spread of vocabulary

to give essential worth to the "speaking." An ability to converse widely and intelligently in a foreign language is the spire of the edifice, so to speak, and cannot exist as a separated entity without well constructed foundations. It is obviously absurd to expect to advance in the manipulation of the complex and delicate intellectual machinery of a language not one's own, with all of its individually evolved shadings of ways and means, in the absence of some general conception of language phenomena (and here Latin is the prime early "assistant" in relation to Western tongues) and of a substantial preliminary command of the essentialities of English, including a vocabulary of some size and strength.

But what we now see going on is pursuit of this stupendous thing, the speaking of a foreign language, by hordes of students depending on get-rich-quick methods, and loaded down with linguistic immaturity. Time and money are being spent on desperate efforts to accomplish the impossible. The whole process is like prefabricating a roof while hoping that the lower part of the house will take care of itself.

I suggest that the directors of the Foundations might well read a book now long out of print, but available on library shelves of colleges and universities, published by D. C. Heath and Company. It is entitled *Methods of Teaching Foreign Languages*, and is a collection of essays by twelve distinguished professors (Calvin Thomas of Columbia, C. H. Grandgent of Harvard, and others). Nothing better or more complete on the subject has ever been written in America, nor anything fresher for universal application. Here it is insisted, in the terms of authority, that the oral-aural extremists have always done, and of necessity always will do, a very great disservice to the ultimate end of learning to speak foreign languages.

The mechanical gadgets in the stylish language laboratories can perform a temporary service for the relatively few prepared according to the above specifications. For others, the utility of this vaunted paraphernalia is a cumbrous, time-wasting delusion. It is not the earnestness on the brows shown in the newspaper photographs that counts, but what is behind those brows. The whole matter of language learning above the primary grades is a completely intellectual one.

Happy Stories for Freshman Comp?



his article with a question mark.

Is it not just as important to be prepared for the joys of life as for the sorrows? The stories freshmen get to read are mostly gloomy ones, according to an English professor who has published essays and poems in many international journals. He concludes

By L. W. MICHAELSON

IN MID-SEMESTER of English Composition I, a student came up after class to ask: "Why don't you ever assign any happy stories from our anthology?"

A good question. I didn't know why—at least on such short notice. I was very much tempted to bark: "You can get your 'happy' stories on TV or at the movies!" But then, with all the shootings and stabbings on TV mystery thrillers, I wasn't too sure about this; then, too, I hadn't been to an American movie in quite some time. "I'll let you know tomorrow," I said to my student.

I hadn't been on the committee to select a reader for the course; I had given the anthology a casual run-through during the summer. Pretty much the same stories and essays seemed to be there: Thurber's "Secret Life of Walter Mitty," Patton's "Mothers and Daughters," Cather's "Paul's Case," Clark's "The Portable Phonograph," and Foff's "Beautiful Golden-haired Mamie," among others. The essays by Riesman, Krutch, Mead, Otto, Benedict, et al, told the student that this was a changing world and that, as college men and women, they had better start thinking about some of the world's problems. Well and good.

As I skimmed through the anthology in August, I quickly envisioned asking the student to compare Thurber's *Mitty* with Foff's *Mamie*; also I made mental plans to have the students write another ending for *Portable Phonograph*. Thus I was pretty much pleased with our committee's choice of a reader, and privately thankful, too, that I hadn't been asked to sit in on the said committee.

But after my mid-semester request for

"happy" stories, I began to go over the fiction in our text more thoroughly; not, you understand, that I believe especially in assigning happy stories for their own sakes, but I was just curious. Outside of "Mothers and Daughters," Thurber's "University Days," Saki's "Schartz-Metterklume Method," and Benet's "Devil and Daniel Webster," there truly was not a "happy" story—and I mean "happy" from the rather simplified viewpoint of the freshman—in our large and formidable 933-page reader.

The fiction, in addition to those stories mentioned earlier, included stories that could be classified as "mixed" or happy-sad types. These were: Chekhov's "The Bet," Hemingway's "The End of Something," Steinbeck's "The Chrysanthemums," Mark Schorer's "Boy in the Summer Sun," and perhaps Cassill's "Larchmoor Is Not the World."

Sticking always to the freshman's oversimplified viewpoints, the ones that could be labeled out and out unhappy included Jackson's "The Lottery," Shaw's "80-yard-Run," March's "Not Worthy of a Wentworth," Collier's fantasy, "Thus I Refute Beelzy," and Faulkner's "Delta Autumn."

Well, the obvious lecture followed. I announced to all sections of freshman composition that this question—where are the happy stories—had been asked. I discussed this aspect of our reader briefly, and then came the obvious assignment for an in-class theme: why do you think there are not very many happy stories in our anthology?

The answers were not too surprising. "We have had three world wars in the 20th century, and writers are depressed about this." "We have had a depression; writers have seen people starving or unhappy because they can't get work." I read one of the typical papers in class which blamed our literary pessimism on war, and asked: "Well, why are writers saddened, especially, by war? We have had wars for thousands of years. Aren't they used to it, or hardened by now?"

Came an answer in class: "Writers must be more sensitive than other people to tragedy."

"Well," I asked, "if most, or in fact, none of the stories in our reader have anything to do with war and war's aftermath, and very little to do with our depression, how do you account for the pessimism of our stories?" Silence from the

classes on this; but they did seem to want to go into the sadness of the American writer.

"What about 'Beautiful Golden-haired Mamie'?" I asked. This was the story, I reminded them, of a woman who goes endlessly to movies and who listens to radio soap operas and neglects her home and children. "Really, what was the trouble with Mamie?"

Came a reply: "If she would straighten up, get a grip on herself, everything would be okay."

"Do you think," I asked, twisting their arms, "that the culture Mamie found herself in was at fault?"

"No, the culture wasn't at fault, Mamie was just a slob. She would be a bust in any society or any environment."

"No," came another comment from a coed, "Mamie had been raised on radio serials, movies, and cheap magazine stories. I think Mamies are a product of our society."

"Anybody want to argue?" I asked. No, no one seemed to want to comment further at this point.

But I had started the classes on the subject of pessimism in literature, for better or for worse. There was only one story by Hemingway in our reader, "The End of Something," a story of a love affair that fizzled out; not a happy story, but not pessimistic either. At this point I read to the class his famous "Killers," and yes, they pretty much agreed that this story could be labeled "unhappy."

One student then said that he had read where Hemingway drank a good deal and the same was also true for William Faulkner. He added that alcohol was a depressant; ergo, he had found a major cause for the pessimism of our contemporary writers. The subject of drink was kicked about and it was finally decided too many artists and writers probably drank and it was dangerous to indulge in generalities.

"Well," I asked, "what about, in general, the physical and mental health of the writers of our stories? What do we know about them for sure?" I then quoted H. L. Mencken's blunt comment that "I have never known a writer who was not a hypochondriac." "What about this?" I asked.

An English major somehow remembered that Robert Louis Stevenson was tubercular, but felt he wasn't especially gloomy. A music student then ventured the information that Chopin was ill with consumption most of his creative life, and it was generally considered that his music

was mostly melancholy. With some pushing on my part, plus remarks on Elizabeth Barrett Browning and her poetry, the classes now seemed content with the idea that physical illness may, but may not, affect the work of an artist.

"But then," I asked, "what about mental health? Would you like to talk about this, briefly?" The classes agreed, and at a following session I summarized an article by Dr. Edmund Bergler, the psychiatrist, who at one time believed that all writers tend to be neurotic, gloomy, and slightly psychopathic ("The Writer and Psychoanalysis," *Psychoanalytical Review*, Vol. 31, 1944).

The classes, rather passive at this point, seemed to agree with Dr. Bergler's remarks, and wanted, at least half-heartedly, to hear more on the subject. Between lessons in grammar and outlining, I assigned still another "unhappy" story: Irwin Shaw's "The Eighty-Yard Run." This story horrified most of them. One of the major themes is maturity, the painful process of growing up. The classes, for the most part, decided maturity was quite distressing from Shaw's viewpoint, and if maturity meant studying Picasso in art museums and reading Freud, they would have none of it—or at least, very little.

"Was Shaw too gloomy, a pessimist?" I asked. "What about his overall attitudes on life?" They had no further comment on Shaw but the talk did turn back to Thurber and "Walter Mitty." I said I didn't know too much about Thurber; he suffers very poor vision, almost total blindness in fact, but he writes, for the most part, very funny stories. I mentioned humourist Robert Benchley who was, according to some reports, rather gloomy in private life, yet his stories and essays were predominantly cheerful. This led to a very brief lecture on Thomas Hardy, who was reported as cheerful in private life, yet who is considered mainly a literary pessimist. There was no comment here, of course, on Hardy; no one had even heard of him.

This, I thought, would end the matter. Freshmen are all too happy to let complex subjects drop quickly, or to avoid subjects that might prompt a teacher to assign extra work in the library. The theme of pessimism died down once more in my composition sections until I assigned, a few weeks later, Swift's "Modest Proposal."

The next class recitation day, one student said: "Here we go again!" The student then informed

the class that Swift had gone out of his mind (he had done extra reading in the library) in the last years of his life and that this was proof enough for him that all writers were slightly "nutty." This remark rather gracefully brought up Dr. Bergler again, and I brought to class a rebuttal by critic Malcolm Cowley (in his *The Literary Situation*) that Dr. Bergler's sampling techniques were inaccurate and unscientific. I stressed the point that Cowley felt that Dr. Bergler had examined only would-be writers and mediocre writers; that he had not examined any major writers and thus could not make a blanket statement on writers as a group. Following a fairly lively discussion of Cowley's remarks, I brought in a *Time* magazine review (Dec. 15, 1947) of a study by psychiatrist Harold Nickolson who found that of 32 major English writers and poets, 30 were exceptionally healthy, both mentally and physically—Swift and Cowper excepted.

The discussion now was tending to go beyond their depth, and I thought it was time to end it. But I asked one more question following the assignment of March's "Not Worthy of a Wentworth," a tragic story of a girl who was turned into a spinster by stuffy family conventions.

Yes, this story the classes agreed, was sad. "But what," I asked, "about pessimism and sadness as a marketable quality?" Here I mentioned Robert Frost who once said "the writer had a vested interest in agony." "What did this mean?" I asked.

A girl suggested: "We all like to read about people in trouble."

"But why?" I persisted.

Well, class members decided that Pollyanna stories weren't too much fun these days. But they didn't quite know why. They did, they said, like to read about people who are in trouble—but they wanted to see them get out of this trouble, eventually. They somehow felt cheated with Foff's "Beautiful Golden-haired Mamie" because she just got into more and more trouble, and then ("dammit") the author ended the story.

Walter Mitty came back into class discussions. There didn't seem to be any solution to Mitty's life; he was in a rut. He would get more and more henpecked and he would daydream more and more.

Finally one student asked: "I still don't see why we have these sad stories, one after another." We had come full circle. "Yes," I said once again,

"a good question. Why all these sad stories? What is the point of it all?" The answers came:

"You are hoping to get us used to the realities of life." "You want us to brace ourselves for sorrows to come?"

"Maybe," I said—the cryptic approach. Here, however, I began to feel a need to defend the English committee's choice of a text.

The classes now seemed to agree that a steady diet of Pollyanna might not prepare one adequately for death, sorrow, taxes, toil, and drudgery. "But why, then," I asked, "why go to meet sorrow and trouble half way? We are all, apparently, destined for considerable struggle, disorder, etc., anyway. Why rub our noses in it?"

Came an answer-question reply: "Isn't it better to be aware of all aspects of life—not to be taken by surprise?" There was lame agreement here, and the classes ended.

Next, the topic of literary pessimism led somewhat gracefully (with some wrenching on my part) into subjects of villains in literature. There did not, I remarked, seem to be any definite villains or heroes either in our stories; just sad, pathetic people in trouble. I mentioned that "Death of a Salesman" was among the drama selections in our reader, and gave them a brief run-through on the plot. I then said that Willy Loman, Walter Mitty, and Mamie were not persons one would like to copy as a model. "Aren't they," I asked, "people you'd most likely try to avoid in real life?"

Very little comment came on this question, except one bright student in a fast section said: "I don't think we can avoid meeting Mitty or Mamie in our lives."

"I have *never, never* met a Loman or a Mitty or a Mamie in my whole life!" came another emphatic reply.

"Do you think, then," I said, "our writers are just kidding or exaggerating?"

Silence on this, but one girl said: "I don't think we really get to know most people we meet. I don't know if I have met a Mitty—maybe I have."

"Well, changing the subject," I said, "what about villains in literature? Why do we like them?"

Iago was mentioned. "I never liked Shakespeare much until I saw a movie of Othello. Iago made things jump."

"Would we like books without any villains—

nothing but true blue heroes?" I asked. No, the sections generally seemed to agree, such books would be dull. Then I asked, by the way of a conclusion (for we had to return to adverbs and adjectives) "do villains and trouble and unhappiness seem to be the stuff much good literature is made of?"

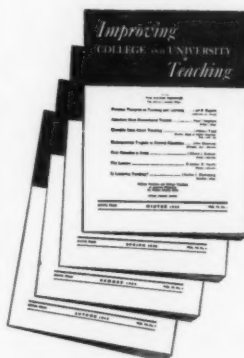
At this point, whether from fear of additional reading assignments, or just plain lethargy, class members were more or less willing to agree that sadness, per se, very likely belonged with "good" literature. Thus our sessions on unhappiness in

literature came to an end. No clear cut answers or solutions, of course, came forth from this impromptu lesson plan on literary pessimism. I had no answers; the students had none, but they did think about it, briefly at least.

Well this article, too, does not have a happy ending. Freshman composition students, for the most part, seem to walk a very tenuous line between liking and hating fiction of any kind. Might a steady diet of "unhappy stories" possibly discourage them from serious reading after college days are over? Who knows?

The Ninth Volume

The next issue (Winter 1961) will begin the ninth volume of this journal. The issue will be unique in that all articles will be by Canadian professors located in universities across the continent. The journal goes on subscription to more than twenty countries, but its international function will be extended when readers get these first hand glimpses of the campuses and classrooms of Canadian higher education. Articles will include:



The Canadian Universities	J. H. Stewart Reid Executive Secretary, Canadian Association of University Teachers
Trends in Canadian Higher Education	Murray J. Ross President, York University
The Next Fifty	J. W. T. Spinks President, University of Saskatchewan
The Secret Profession	T. H. Matthews Executive Director, Canadian Universities Foundation
Integrating Testing and Teaching	William H. Lucow Professor of Educational Psychology, University of Manitoba
Inspection	F. M. Salter Department of English, University of Alberta
Unskilled Laborers	George W. Joly Assistant Dean, Faculty of Engineering, McGill University
Do Our Students Want to Learn?	Robin N. Smith Faculty of Education, University of British Columbia
New Curricular Dimensions in the Arts and Sciences	J. F. Leddy Dean of the College of Arts and Science, University of Saskatchewan
In Praise of Specialization	F. Kenneth Hare Department of Geography, McGill University

There may be other articles also. A feature of the Winter 1961 issue will be an extensive Book Section containing reviews and listings of new books.

TH YEAR

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